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SOCIAL JUSTICE

Father Coughlin's Weekly Review

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Fr. Coughlin Returns To Radio September 12

Story on Page 3

Home-bound with a new zeal for the campaign, delegates to the recent Cleveland convention of the National Union are here shown in a remarkable picture by Dan Snow, staff photographer for SOCIAL JUSTICE.

Father Coughlin on the Jewish Question, Page 2

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FATHER COUGHLIN ON THE JEWISH QUESTION

Several Jewish periodicals, notably the Detroit Jewish Chronicle, are endeavoring to arouse the Jewish question insofar as they accuse Father Coughlin of being anti-Semitic.

There is a Jewish question. There always has been one and always will be one. Just as there always has been a Catholic question. It is just as unfortunate that they exist in the social world as it is that cancer exists in the physical world.

At Cleveland, during the recent National Union convention, Father Coughlin pointed out that Christians who are unfaithful to their principle of "loving their neighbors as themselves" were more responsible for the predicament in which the Jews find themselves than were the Jews themselves. The pages of civilized Europe have been blotted with the shame of Jewish persecution. Nation after nation passed laws which not only segregated Jews in their Ghettos but which forbade them to own lands and irremovable properties. In some instances Jews were not permitted to engage in certain occupations. In practically all instances they were disparaged and condemned. The Papal States, to their everlasting credit, were a sanctuary at all times for the persecuted Jew.

Without endeavoring to analyze why the Jews were disparaged and persecuted, Father Coughlin pointed out that the laws of self-preservation forced this highly intelligent and highly ingenious people to acquire possession of gold because it was an easily movable and highly valuable property. Thus, from nation to nation the exiled Jews traveled carrying with them both the stripes of persecution and their bags of gold chiefly, be it repeated, because the uncharitable Christians refused to permit the Jews, in so many cases, the right to own irremovable property.

Jews Keepers of Gold

Following this explanation it was pointed out by the founder of the National Union how patriotism waned and bitter, bloody struggles were multiplied by Christian nations themselves. Oftentimes it was impossible for a petty prince or an avaricious duke to secure his own loyal men to bear arms. Thus, these rulers were obliged to hire foreign troops and pay them, not with the currency of the realm, but with gold which was regarded as an international medium of exchange.

It is not difficult to conceive how these rulers were compelled to bargain with the wealthier Jews who possessed gold.

Meanwhile in Venice, in Genoa, in Athens and in many other centers of population certain Jews had the foresight to establish strong houses where gold was kept safely. To their clients these bankers tendered receipts for the gold deposited with them. These receipts, rather than the gold itself were employed by princes and merchants. Paper money, therefore, backed by gold was accepted among rulers and traders.

Christians also became engaged in this so-called banking business. But the major point of development is this: Both they and the Jewish bankers began to perceive that the merchants who deposited gold in their vaults for safekeeping seldom demanded from the bankers the actual gold. With this point established, they conceived the idea of issuing ten times more the number of receipts for gold than was represented by actual gold in their possession.

A Confidence Game

Here, then, a confidence game originated. Commercializing upon the fact that depositors did not exact real gold but were satisfied to utilize receipts for gold, credit money was loaned far in excess of the amount of money or real gold in the vaults of the lender.

Then arose throughout Christendom the question of usury. Was it ethical to lend real money at interest? Was there a limit to the rate of interest that could be charged on loans? Both these questions were answered in the affirmative.

A further problem was presented: Was it permissible to lend fictitious money at any interest whatsoever? To be more specific, was it moral to lend this confidence money, backed by no gold, and charge interest therefor? **This practice was universally condemned and identified as a species of usury because the lender was receiving a gain to which he had no right.**

These historical facts were clearly pointed out by Father Coughlin on Saturday, August 15th, as he insisted that the Jewish question had been created by Christians who had forgotten to practice the first principle of Christianity.

Certain news correspondents either failed to relate factually what was said at the Cleveland convention, or else misconstrued the statements so greatly that the Detroit Jewish Chronicle is on record as publishing a vicious untruth in its issue of Saturday, August 22nd, when it printed a jitterish libel in the following words:

> "Obsessed with a self-imposed mission to 'drive the money changers out of the Temple', Father Coughlin has made it a point to mention only Jewish names, to give the impression that only Jews are money changers, to emphasize the myth that the Jewish people—which is so small in numbers, and which has never been so sorely in need of Christian co-operation and sympathy as in the present period of political and economic oppression in Eastern and Central Europe, and in numerous other countries in the world—is dominating the world in finance and in politics."

Morganism Often Target

Father Coughlin, not once but a hundred times has mentioned the name of Morgan and of dozens of other so-called gentile bankers. In fact he has characterized modern international banking as "Morganism." On other occasions he raised his voice against the lovable Alfred Smith only because the former governor of New York state entertained financial views which were identified with Morganism.

If Father Coughlin has singled out Bernard Baruch, it is because he is the only man in the entire history of the United States who claimed for himself the title of "The Acting President of the United States."

If he has mentioned Felix Frankfurter, it is because the communistic philosophy propounded by this Harvard professor is the dominating influence in the Roosevelt regime. These facts no one can deny.

Father Coughlin also has singled out prominent gentiles, both Catholic and Protestant. Is he anti-Catholic for having answered Cardinal O'Connell? Is he anti-Protestant for having referred to the Bonbrights and the Rockefellers?

Therefore, when the Detroit Jewish Chronicle prints the foregoing together with the following paragraph our wonderment increases at the editorial stupidity which is related therewith.

> "The impression is also given by this preacher that in this country especially we are controlling the political situation and are dominating the actions of our p r e s i d e n t s. The charges are so stupid that to attempt to answer them becomes a matter, almost, of self-degradation. B u t when such attacks are constantly repeated and are even credenced by repetition; when such charges occasionally begin to assume an aspect of endorsement by the great Catholic Church, we feel that we must direct the appeal to this important religious group and to call upon them once again to put into practice their tradition for justice to mankind."

The illogical writer of the above quotation first says the impression is given that the country is dominated politically by Jews. In the following sentences the word impression develops into the monstrosity of the word "charges" and the more fantastic accusation of "attacks."

Hits Racial Bigotry

There would be no Jewish question in the United States of America if certain timid Hebrews would cease searching for the burglar under the bed and if certain other citizens of the Jewish race were courageous enough **to condemn publicly the unsocial Jew together with the unsocial Christian both of whom have exploited the poor Jew and the poor Christian throughout civilization.**

Is it to be intimated by the Detroit Jewish Chronicle, a n d other such intemperate news journals, t h a t Father Coughlin m u s t content himself with singling out Christians? Is it to be inferred by such editors that Christians are the only malefactors and that Jews all are hallowed with sanctity? This

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Father Coughlin Returns to Air

EYES and EARS

By Mark Meechan

THE president insists that his tour of the states in the drouth area is non-political in its motive.

The question immediately arises in the naturally inquisitive mind—"What, then, is the reason behind the tour?"

Is it the journey of an expert engineer to "survey" the physical aspects of the drouth as a preliminary to **doing something about it?**

No, it can't be that. The president is not an expert engineer.

On the other hand, the drouth problem reached serious proportions under the regime of Roosevelt. We have had three and a half years of it, during which, if the New Dealers had any real intention to lift the scourge, experts might have done a thoroughgoing job of surveying—and considerable "engineering" in addition.

The dismal fact is, however, that the drouth situation never received the thoughtful attention of the New Deal until well along in this campaign year.

The administration has, until now, succeeded admirably in side-stepping the issue. Not only has a negligible amount of engineering been done, but the record shows that a complete survey of the drouth blighted areas of the Middle West, the West and the Southwest **has never been made.**

* * *

Is it not arrestingly significant that the scientific brain trusters of the New Deal—who believe, above all things, in economic planning—should never have attempted this most primary step in meeting the drouth problem?

They delightfully and carefully planned the destruction of crops; but they are plainly bewildered by the onward march of the great American desert.

For the farmers, it would seem, there is no brain trusting; just witch-doctoring.

What, then, is the purpose of the president's visit to the dust bowl of the nation?

Is it a grand gesture of sympathy for the farmers who have suffered so much at the hands of man and nature?

If that is the purpose, we could have warned the president that his hippodroming is in very bad taste at the present time.

Of all the people in the world who need actual aid instead of sympathy, the American farmer stands in the front rank.

For the farmer faces no

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RADIO VOICE TO BE HEARD AGAIN

—*Dan Snow, Convention Photographer.*

The Rev. Fr. Chas. E. Coughlin, beloved radio pastor of the Shrine of the Little Flower at Royal Oak, Mich., founder and president of the National Union for Social Justice, will return to the air for his series of fall broadcasts on Sept. 12. He will be heard weekly at 7 p. m. (EST) on Saturday, instead of Sunday afternoon as formerly.

Change Time from Sunday to Saturday

Father Coughlin will return to the air on Saturday, September 12, at 7 o'clock p. m. Eastern Standard Time. This is 8 o'clock Daylight Saving Time, 6 o'clock Central Time, 5 o'clock Mountain Time and 4 o'clock Pacific Coast Time.

Despite assertions to the contrary, this broadcast is under the patronage of the National Union and in no wise varies from the broadcasts of former years.

To many persons it will appear doubly unfortunate that the broadcasts are not scheduled for Sunday afternoon. However, due to the fact that Father Coughlin's itinerary will take him from the Atlantic to the Pacific and that his engagements scheduled so often for Sundays would interfere with the broadcasts, it was deemed expedient to contract for a period on Saturday evening at 7 o'clock Eastern Standard Time.

There will be as many stations in this network as there were last year.

In next week's issue of SOCIAL JUSTICE the the names of the stations will be announced.

Police Detail Did Job Well

A task heavy with responsibility was that so ably shouldered by Captain Emmett J. Potts and his police detail consisting of Capt. Kurt B. Gloeckner, Lieut. Anthony D. Koryta, Sergt. Thomas Murphy, Sergt. William J. Kelch, and Deputy Inspector Frank W. Story.

These men were the buffers who made a "hole in the line" wherever Father Coughlin went. They guarded his quarters from the endless visitors and delegations who swarmed into the Hollenden Hotel. They enabled him to get through the dense crowds at Convention Hall, coming and going. They were at his side when he could go no farther on Sunday afternoon at the Stadium and assisted him to the waiting car and sped him back to rest at his room.

Captain Potts has the title of Superintendent of Criminal Investigation. He has been 24 years on the police force of Cleveland and is a noted criminal authority. He was drafted by the government under the Federal Bureau of Investigation in a nation wide survey of the social conditions that have a bearing on crime. He shuns publicity, and is always inconspicuously in the background but incredibly quick thinking.

Captain Potts is the proud father of two girls and one boy and there is not a man in his detail who would not go the limit for him.

Growing Union Party Annoys Old Politicians

CHICAGO, Ill.—L. P. McAneney of Bloomington, Illinois, has been named assistant treasurer of the Union Party, John Nystul, campaign manager, and Richard W. Wolfe, national treasurer, announced today.

Mr. McAneney, who is 48, comes from the Illinois state banking department with which he has been connected for eight years. Prior to that he was chief deputy bank examiner of North Dakota and assistant manager of the Bank of North Dakota, a state owned and controlled institution. He was also the North Dakota representative and consulting examiner for the War Finance Corporation in Washington, in 1921.

Lemke Hails New Order

William Lemke the Union Party candidate for president, told an audience of 15,000 members of the National Union for Social Justice at Benton Harbor, Mich., last week, that the presidential campaign already had reached the point where the Republican and Democratic organizations have become desperate over the rapidly developing sentiment for the Union Party candidates throughout the United States. This desperation, he said, was equalled only by that among the money changers who are supporting both Landon and Roosevelt.

"Let us never forget that our American civilization is in transition. Whether we like it or not, there is a new social order coming. In this age of superpower, the question of whether this new civilization will be better than the old depends upon the men and women who go to the polls next November."

Idaho for Lemke

A drive on the part of the Union Party to capture the state of Idaho for Lemke was announced with the appointment of M. L. Alsup of Boise as campaign manager for the state. Mr. Alsup has announced the establishment of state headquarters at 364 Sonna building, Boise.

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SOCIAL JUSTICE

FATHER COUGHLIN'S WEEKLY REVIEW

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Time -- Marches Out!

THE editors of Time magazine, by unanimous consent of themselves, admit to being the greatest historians of our day.

If history is a conspiracy against the truth, as one cynic has put it, we agree with the single vote cast by Time's managing editors and readily allow that they are the world's greatest historians.

But if history is an accurate recording of facts in national and world affairs, then we beg leave to discount the vaunting egotism of these chewing gum salesmen.

Over the air in their nightly "March of Time" program and in their hastily-written and ill-considered columns, the editors of this advertising medium have manifested a growing complex against Father Coughlin.

For example, they portrayed the president of the National Union in the role of chairman of the recent National convention at Cleveland. They exhibited him to the air audience as possessing a voice comparable to that of a hog caller in County Kerry.

Nevertheless, "Times Marches On!"

The well-known trademark might well be amended to read: "Time Marches On—Misstatements!"

Up to date this out-and-out advertising medium, with a total circulation of less than 500,000, has found space on our desks in the editorial office of **Social Justice.**

Henceforth, we have decided that we don't want Time on our hands.

From now on we will divert our 15 cents to another use and content ourselves with the more reliable "Literary Digest."

Time Marches On! Oh, Yeah! Sometimes, Times Marches Out!

Another Press Plot Fails

IN the parlance of gangland it is not uncommon to read how some racketeer was "rubbed out" by sub-machine guns, "planted in a window across the street."

A prominent Ohio newspaper used similar gang tactics during the Cleveland convention of the National Union, in an ambush attempt to assassinate the character of an honest organization. In place of machine guns, a news camera with telephoto lens was used.

John H. O'Donnell, an alternate delegate from Pennsylvania, and the lone dissenter against the unanimous will of the convention, was used by the newspaper to create a brawl in front of the Hollenden Hotel, Cleveland headquarters for officers of the National Union.

This plot was hatched in the hope of inciting some member of the NUSJ to strike O'Donnell, who was carefully coached by the newspaper in low invective to be used in his curbstone harangue. Cameras poised in the window across the street from the hotel were then to grind out a news film of the "action." Pictures of a "fistic brawl at the convention of the National Union" were then to be sent all over the country.

Dissenter O'Donnell went out to do as he was commanded. To the undying credit of National Union members whom he confronted with his billingsgate, not a hand was laid on Mr. O'Donnell. The plot fell flat because O'Donnell was dealing with gentlemen, who did not react according to the low-minded plotting of the conspirators.

The name of the Cleveland newspaper that hatched the vile plot is known to **Social Justice.** The window in which the camera with telephoto lens was poised is also known. So are the names of the individuals who were principals in the character-wrecking attempt.

The reason for wanting to discredit the orderly convention of the National Union in the eyes of American voters can also be guessed by all readers of **Social Justice.** More and more, too, are they coming to see why the great metropolitan newspapers so often find themselves on the losing side when the people's votes are counted on election day. So lamentably often these great newspapers take the OTHER SIDE.

Mr. Roosevelt Plays Tag

NEWSPAPER men in Cleveland early for the opening of the National Union convention put in some frenzied night hours on the eve of the opening session, trying to anticipate what appeared like an imminent clash between two big counter-attractions on the following day.

Almost on the very eve of the convention, it had been announced from Washington that President Roosevelt had decided to extend his "flood inspection trip to Cleveland," where he'd visit the Great Lakes Exposition and make an address on Friday—the date set for the opening session for the National Union.

Hardly a head was turned in the big convention hall when the president's car accompanied by its escort of roaring police motorcycles passed by outside the closed doors.

At the very moment Alan Blackburn, addressing the convention on behalf of National Union youth units, was convulsing the big audience with this sally: "No longer will we listen to the golden voice which, like a broken record, keeps repeating: 'I promise, I promise, I promise, I promise.'" The sputtering motorcycles provided the "scratches" for his phonographic simile.

Attempts to trap some unwary convention officials into incautious statements were wisely parried. The president, it was explained, was on a flood inspection tour. The National Union was in session about the serious business of its first national convention.

But these simple statements did not satisfy the man-on-the-street.

"When did Cleveland have a flood?" he wanted to know.

"Not in the last 50 years!" was the proud Buckeye boast.

The president's visit to Cleveland was a political detour. There's a campaign on, and Father Coughlin, this year, is not working for Mr. Roosevelt's election.

That trip to Cleveland was not for flood inspection. It was a game of tag—and Father Coughlin is "It."

The Cowardice of Leadership

THE state of mind which certain business leaders and manufacturers manifest today borders on the tragic. Recognizing the tendency towards radicalism which characterizes the Roosevelt administration, these so-called leaders, nevertheless, are so filled with fear that they refuse to join forces openly in opposing the rape of America.

It is reliably reported that a group of manufacturers and bankers have decided to contribute to both Repulicans and Democrats lest after the re-election of Mr. Roosevelt, their corporations and manufacturing plants will suffer repercussions from the victorious squire of Hyde Park.

This fear and lack of courage are symptomatic of a serious decadence. It indicates that the fence straddlers of high finance are more concerned with the temporary peaceful possession of their goods than with the principles at stake. For a mess of pottage they are selling their birthrights.

With the spirit of saddism, of destruction for the sake of destruction, which has infiltrated the minds of this present government, is it not logical to anticipate that, after the re-elecion of Mr. Roosevelt, these spineless business men eventually will suffer what they now fear?

Like George III they will send Hessian troops into the field, but they themselves will not raise a hand in combat. Instead they will compromise with compromise rather than adhere at all costs to principle. They will pervert prudence until it is translated into cowardly submission.

Such menacing fear existed in the minds of the so-called business men and manufacturers in Germany, in Italy, in Spain and in Mexico. If the history of these nations and of their leaders is worth anything in the matter of our guidance, there is every indication that America shall fare no better than did they—thanks to the cowardice which characterizes those individuals who are afraid of being publicly enumerated amongst the opponents of radicalism. While they are busied saving their insecure fortunes, they are losing their souls.

Between Ourselves

Hon. Jesse Jones
Director, RFC
Washington, D. C.
Dear Jesse:

The real "back-water" of the spring flood situation was your failure to provide relief to those whose homes were swept away in the great catastrophe.

You and your boss, the president, got a lot of fine publicity when you announced that Uncle Sam was going to take care of the unfortunate victims. If you sincerely meant that, Jesse, why did you make the requirements for security so prohibitive that the neediest sufferers were unable to obtain loans?

As it happened the borrowers who were in the direct need were ruled out by your credit men and many others had to go to private borrowers.

Yours,

Justin Sond

Conry Leads "Anti" Crusade

And now some Boston Catholic politicians are organizing laymen of their own and other churches in a nation-wide movement to oppose Father Coughlin.

Joseph A. Conry, a former congressman who has been acting as an assistant attorney general at Washington in a friendly adjustment of war claims against the Soviet government, gave a statement of intention to the press.

"While the organization is essentially intended to combine the lay Catholic forces which disapprove of Father Coughlin, it would **welcome the support** and assistance of all denominations which share this common view," said Conry, who added that he had discussed the movement **with numerous Catholic clergymen** and that it had met general approval.

He **"made it plain,"** says the Boston Post, that the new organization would not be associated in the presidential campaign with the Democratic national committee.

SOCIAL JUSTICE cannot agree that "Vocabulary Joe" has made it plain at all. All we know is what we read in the papers and that includes one statement that Conry "couldn't even get a corporal's guard to follow him on anything anywhere in Boston or New England" and another that "without the gold-headed cane, people wouldn't know of his existence."

Outside of Massachusetts, where he is not known, people seem to take the pompous traffic commissioner more seriously. Capitalizing on this, he now invites other faiths to join his Catholic laymen's crusade.

* * *

It seems more than a strange coincidence that two of James "Myself" Curley's stooges should simultaneously start attacks from different angles. Joe McGrath, chairman of the Democratic state committee, who as a member of the Boston city council sought to tax churches, is endeavoring to keep Lemke and O'Brien off the ballot in Massachusetts.

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The Mistake in the West

Cattleman of Old West Tells About Dust Bowl

The sage brush country of the old West, with its vast semi-arid area, is now called the "dust bowl." What is it?

Who caused this great mistake in the West?

Was it the dry land farmer, or was he just a victim of the early professors with new theories about scientific farming?

Who spoiled the meat and wool basket of the West?

Who first said we could farm a grain crop in a semi-arid country with little or no rain?

Who said that irrigation in the West was a menace to eastern farmer?

Who said the early stockman in the West was wrong in claiming the sage brush country was a natural stock country and ought not to be plowed up?

A pioneer cattleman of the Old West answers these and related questions in a true life story of this country's "Mistake in the West," the first instalment of which is published herewith.

I SPENT 20 years in the early days on the plains in northern Montana and various parts of the West as a Homesteader—Irrigated Rancher and Stockman—having put in many years perfecting a thousand acre stock ranch.

This "Dust Bowl" that has been so well advertised the past couple years (in the eastern papers) consists principally of the western parts of the Dakotas, Montana, Idaho, Wyoming, Colorado, Utah, extending into western Kansas and Nebraska.

This, in the early days, was known as the Sage Brush Country of the West, a semi-arid stock country. There is very little brush about it. The sage brush, when it becomes old or uncut for several years or escapes the range prairie fires, becomes quite woody and often makes a growth a couple feet high. The growth however when kept cut makes fine feed, especially for sheep.

Drouth Annual Event

So there has been a Drouth out West in the Dust Bowl! Well—Well, bless you dear people. **There has been a Drouth among the Dry Land Farmers in this sage brush country for 25 continuous years,** or ever since the Dry Farming idea was started and introduced out there by the Professors of scientific farming from the Agricultural Department, Post Office address, Washington, D. C., assisted of course, by the powerful settlement propaganda from the railroads.

Why all the hullabaloo now? That country was all blown away 10 years ago, two-thirds of the Dry Landers were broke then and millions of acres of land were abandoned and the settlers left the country. Ten years ago every three homestead dry land farms out of four were abandoned.

Why didn't they tell the world about it then? I would like to tell you but I know they haven't the nerve to print it. In case they want the truth, here it is — take it or leave it.

The organized effort to grab all that land via the mortgage route for a mere pittance—the same as was done in other early pioneer settled states—turned out to be a pretty bad mistake. By the time they were ready to take over the land they discovered that the farming of the land was a fizzle and the banks and money loaning grabbers were left holding the bag. They wanted time out to unload their bad investments upon their eastern friends, which I am sorry to report has been pretty well done!

No Land for Crops

My definition of Dry Land Farming is as follows:

A new method of farming, introduced in the West about 25 years ago by the scientific professors and scientists from the Department of Agriculture for the special benefit of prospective "settlers" from the East. It was also aimed to show us Old Timers that we didn't know what we were talking about when we told them it was going to be a great mistake to plow up that perfectly good grass and try and grow grain crops in this semi-arid country, because it **didn't rain during the grain crop season.** That the scarcity of the rain during the crop season was for the purpose of curing the native grass on the stem so it could be eaten throughout the winter months by stock. That this was a natural for stocking raising; and, with irrigation of the valleys for winter forage which was then being pushed with all vigor, the country should be left for stock and not destroyed.

But they wouldn't listen to us Old Time stockmen. We had tried raising crops without water years before these professors ever read in books that there was such a thing as the **WEST.**

I saw the West in the good old days in the late 1890's when the sage brush country was the meat and wool basket of the United States and I am familiar with the mistake in the West which not only eliminated me, but eliminated a great stock country.

I was an active eye witness during the fight when they started to substitute in its place **"dry land farming."** I was also active in the early government irrigation controversy and some of its many ramifications.

Cites Nature's Way

When our Maker planned this earth, He set aside part of land for stock! A land where stock could live and propagate and thrive with little or no help from man. That's the reason why the buffalo came there. If the buffalo could live there alone, why not cattle, horses and sheep? It was a natural. With the help of man, and irrigation for additional forage to supplement the upland grass, the output could be increased as needed.

God also arranged for a grass to grow, known as the buffalo grass and with a mixture of the good old blue joint, Kentucky blue grass and others annually scattering their seeds to the winds a mammoth growth of stock feed was to be had for 12 months of the year.

He arranged the rainy season so that it came real early and the grass with the help of the snow moisture got off to a quick start. By the time that it would ordinarily be dry enough to plant a grain crop in the spring, the grass would be well out of danger from any drouth.

He arranged further to taper off the rainy season gradually so that by the first of July it would be pretty well stopped, and by the middle of August it would be powder dry. **This was for the purpose of curing the grass on the stem!** All the nutritive value of the grass was retained in the stem and the stock would eat this throughout the balance of the year, the same as though they were eating stacked hay.

Drouth Cures Grass

In other parts of the states where crops are raised and with rain throughout the season, the grass keeps green until frost comes and kills it. Not so with this western cured grass. Frost has no effect on it.

In the tapering off of the rainy season there was enough rain to keep the grass growing nicely into July, whereas that wouldn't be enough for a grain or vegetable crop because they wouldn't have the start that the grass had. If the rainy season should overextend itself it made all the larger growth and the curing season all the hotter and all the more sure to come. It **never** failed; if the drouth comes a little early, as it does some times, it doesn't matter—there is just a somewhat shorter growth. The curing process goes on just the same. There is **never a crop failure!**

To provide for the hard winters that came at times, God provided for what came to be known as the June rains. They were just a few quick heavy rains that run off into the coulees and the creeks quickly and flooded the irrigated low lands and filled the reservoirs for use in July irrigation where dams and reservoirs had been constructed.

The dry season from a grain crop point of view would be late in June and oftentimes earlier. From a stockman's point of view, it doesn't arrive until well into July and August, because the sprinkles of rain you get up to then keeps the grass growing and the stock rolling fat. A grain crop would naturally dry up.

Stockman Sees God's Plan

Then comes the good old Indian summer time. And what a grand and glorious feeling comes over the stockman! No rain. Just ride around and watch the stock grow fat and our Maker curing our winter feed!

But that is not all. We must have hay for protection against a hard winter, if and when it comes. A hard winter is too much snow. We proceed to the irrigated lands and find the good old blue point a couple feet high and so thick you have to use a high speed mower in places to get through.

The whole thing was nicely planned. You don't find any Old Timer who will allow anyone to tell him that we haven't got a Maker above and a good one at that. I have seen that tried but it usually ended with a left to the jaw. However, the stockman don't feel that way towards those who were responsible for plowing up this grass and destroying God's gift to man.

We stockmen and irrigationists put up the best fight we knew how in the early days but we were finally outnumbered. As it was, we were always willing to answer the insults, with a willingness to lay the gun and weapons on the table and settle the matter, man for man, in true western style.

Yes, we were outnumbered. When those professors of higher education stepped into the breach against us with their knock-kneed, foot and mouth disease, and scabby scientific theories, at the beck and call of the railroad money chest! When they got through with their fine gramatical write-ups and propaganda on how to farm on paper—Well, who's going to listen to a practical man? Who is going to listen to men who have gone **through the mill** and men who tried out all those theories before the professors ever heard of the WEST? Well—it wasn't our fault!

Pioneer was the Loser

It put us pioneers of the West out of business, broke our hearts and forced us into other business, because we **knew the dry land farmer would meet his Waterloo through no fault of his own. We refused to be absorbed into the game because we could see all the fake symptoms.**

I have heard hundreds of stockmen say at the time that the only thing to do was to get out, as we felt that it would be 20 years before they would run out of money and find out it couldn't be done. That it would then take another 20 years to replant the country back to grass.

Now after 25 years of experiments and grief, the stockman is vindicated.

But what a rascal the Old Timer was in the early days when he dared and defied the powers that were, and told the truth about the country in his efforts to keep it from being plowed up!

Evicted by the Drouth

A farm family leaves its home near Dickson, North Dakota. Literally baked and blown out by the drouth, they are moving to other sections of the country. The untold story is that many of these families are but repeating the experience of pioneers whose abandoned farms were foreclosed and resold by bankers to a new set of victims. Read "The Mistake in the West."

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Women Active in Convention

Forty per cent of the delegates who attended the NUSJ convention were women, according to Miss Marian Lang of the Cleveland Convention Bureau, who was in direct charge of providing housing accommodations for visitors and delegates.

Of all the hundreds of Clevelanders w assisted in making the first convention of the National Union a success, Miss Lang, amber-haired, gracious and pretty, was undoubtedly the busiest. This capable young lady found and assigned rooms to 8,100 delegates, nearly an equal number of alternates and about 35,000 additional visitors who came for the Sunday session in the Cleveland stadium.

Meets All Emergencies

While bemoaning the fact that most of the delegates delayed writing for reservations so that it was necessary for her to work all night preceding the first day of the convention, she declared that the National Union delegates in general were the quietest and most businesslike of all the summer's conventions. She described the 1935 National Eucharistic Congress as the largest convention she ever handled, when 50,000 separate rooms were alloted to visitors.

Questioned concerning the difficulties of her responsible position, she smiled. "Well, it's lots of fun," she said, "This summer we've accommodated the Republican National convention, the OARP (Townsend) convention, the National School Band Conference and the American Road Builders conclave. All presented their difficulties.

"One NUSJ delegate's letter bemoaned the fact that he stood 7 feet 2 inches and would I find him a bed that would fit? We managed, too, though I had to scout all over town for a bed that was 12 inches longer than normal. Then there was a delegate to the road builders' convention who wrote asking for rooms. 'I weigh 360 pounds, and what are you going to do about it?'"

Before nightfall, this gentleman, too, had a bed that was adequate. At the band conference 3,500 youngsters descended on Miss Lang all at once asking for accommodations.

Sees Women Alert

"Women are taking an interest in our country's affairs," Miss Lang quoted the consensus of women delegates. "We're making it our business to find out about our government in order to obtain better clothes and food for our families."

By far the greater part of the women at the National Union convention were housewives—mothers of families who have been convinced by Father Coughlin that they must become politically minded, if they would dispel want and hardship in a land of plenty.

Typical of National Union women members in Cleveland was Mrs. Charles E. Lynch of Boston, whom Miss Lang quoted as saying: "Father Coughlin has educated women politically. They have learned that they live in a congressional district and the number of it. They know who represents them and what government is all about."

Another "outstanding" woman delegate was Miss Theodora Schenkl of Illinois, who is 6 feet 4½ inches tall. When she carried the state banner, it was unnecessary to crane one's neck to see it.

She's Convention Hostess

Dan Snow, staff photographer.

Miss Marian Lang, housing director for the Cleveland Convention Bureau, who finds rooms and hotel accomodations for the city's visitors, told SOCIAL JUSTICE reporters that the National Union delegates were the best behaved and most serious-purposed of the year's convention gatherings.

Fr. Coughlin Nominated by Woman Delegate

One of the most important roles in the National Union convention was filled by a woman, Miss Helen Elizabeth Martin, of the Bronx, New York, who had the signal honor of placing the name of Father Coughlin in nomination for the presidency of the organization.

Miss Martin had not expected the honor, she said, but had come to the convention, wearing low-heeled canvas shoes, a red ribbon around her hair, and a wide-skirted sport dress, as if ready for a game of tennis.

Miss Martin is no novice at public speaking, as she is chairman of the speakers' bureau of the NUSJ, but telling her classes of girls how to address small neighborhood meetings is entirely different from standing in a glaring light before a couple of microphones, she told interviewers.

"This is the happiest minute of my life," said she. "It should be a happy one for women all over the world. This party is doing what no party has ever done—that is, recognize a woman. I appeal to all women to join this party because its leader gives women a 50-50 break.

"I dedicate this moment to my mother and my grandmother."

In her opening remarks, Miss Martin predicted that the campaign for social justice would "encircle the globe" within a year. Speaking of the necessary reforms in government proposed by the National Union, she declared that the organization is the only one that can accomplish these changes "on the level."

The nominator described Father Coughlin as "the only man who has stretched out his hand to the citizens who form the backbone of our country with a program of true deliverance. I hope," she added, "that God will spare him for many more years to lead us. He's not the kind who will run out on us and then give us an alibi."

She referred to the priest as a "great spiritual leader," and again as "a fearless man who can take it on the chin."

Miss Martin treated with scorn a charge by William Allen White, Old Guard Republican editor, that National Union members belong to the "lunatic fringe."

MISS HELEN MARTIN

"Let them term us as the insanity fringe," she challenged, "but remember that he laughs best who laughs last.

"This leader I speak of will with God's help bring real justice to the women of the United States. I nominate Father Charles E. Coughlin for president of the National Union for Social Justice."

In Other Lands

GERMANY

No doubt the American woman who rewarded Hitler with a kiss in exchange for his autograph was tempted more by the publicity which she knew would attend such a feat than by any personal attraction of the Reichsfuehrer. At any rate, Mrs. Carla DeVries of California holds the doubtful honor of being the only American woman of record who has kissed the German dictator.

RUSSIA

Russian women are becoming increasingly insistent that the government should recognize their esthetic sense. Their newest victory in this respect is the establishment of a Marriage Bureau apart from the barren offices where the deaths and divorces are recorded. The new quarters are attractively furnished and decorated with flowers and a gracious young woman presides. Thus soviet brides begin their married life under slightly more auspicious circumstances than previously.

ENGLAND

The famous American interior decorator, Elsie de Wolfe, who is now Lady Mendl, has a new feather in her cap. Having decorated the flat of Mrs. Ernest Simpson, a native of Baltimore, Lady Mendl was commissioned by King Edward to redecorate Buckingham Palace, in modern style. Mrs. Simpson has long been a close friend of the king's and obviously her advice and influence were responsible for the much-to-be-desired Buckingham job being dropped in the de Walfe lap.

Luxury on Relief

To the Editor:

One day in the late winter, when I was in Springfield, I went in one of the large department stores. They were very busy and each customer had some sort of a white slip of paper.

As I stood there waiting, I noticed one woman in particular, a very well dressed woman, in fur coat, kid gloves, nice shoes and hat. She had a small boy with her and he was well dressed (better than my children have). I supposed she was rich, as she had in her arms a pile of clothing, sweaters, blouses, knickers, socks.

Along came a clerk, who said to me, "Do you have an order?" I looked at her blankly and asked, "What kind of an order?" but she didn't answer. I asked for a pair of overalls and while she was wrapping them I asked just what she meant. She told me the folks with the white papers had Social Service orders.

"Surely, that one woman isn't getting merchandise on an order," I said. "She is better dressed than I am."

The clerk said, "Oh, yes, that's nothing. A good many of them have better than I do, and I work every day."

When we had bought the groceries we needed, I had only enough left to buy overalls for one of the boys and the other would have to wait until the next time. Why don't they issue some sort of order for the farmers to get what they need?

—**Mrs. H. G. Markley.**

South Vienna, Ohio.

A True Short Story ✣ ✣ ✣

A woman taught school for 16 years, literally pioneering wherever she went, organizing schools, using her salary to clothe and help feed the children of her classes. She loved beautiful clothes but never felt that she could afford them while so many needed help. Her whole salary, often, went for mittens, hosiery, caps, underwear and sweaters for youngsters. Once she took off her coat and gave it to a young schoolgirl who, she found, had only a scarf for an outer wrap and had a mile to walk through the cold. She often worked far into the night making over discarded garments for some child in the community. She gave and gave of time, money, and comforting words. She loved people, and always she thought there was time enough later to get the beautiful clothes for which she longed.

Always she could go home in the summer, tired out, but contented, where love and happiness were with her mother and sisters. Then the "flu" took both the mother and the sisters. She was alone—bewildered.

* * *

Let me paint you a picture . . . A two-room cabin. A broken kitchen stove, a table, a bed, and a few broken dishes. A woman whose body trembled from hunger and cold, crouches before the stove pushing bits of cloth and scraps of paper through the broken front to keep alive the feeble flame.

A pretty golden-haired, brown-eyed girl of 12, in first year of high school, is trying to warm her stiff fingers by cupping them about the tin utensil in which unsalted oatmeal slowly cooks in melted snow water. An old blanket is about her shoulders. Occasionally her brown eyes turn toward the woman with a look of love and pity. She doesn't know how to help. She knows that the oatmeal and the cup of sugar will soon be gone; the paper and rags will soon give out. There will be no more oatmeal—no more rags.

She knows the woman has been trying for months to get help from the relief commission. She has seen the last penny go for a postage stamp. She has heard the woman beg for help—has heard the snappy replies—heartless refusals. She knows that the woman is desperately sick. She knows words won't help, so she says nothing. The blizzard has piled the snow high. Icy cold has lasted for weeks and weeks, and has penetrated their very bones. The pump has frozen. The woman smiles up at the loving child's face.

"It's ready now, dear. Please eat it all so you can go to school, won't you? It will be warm there."

The brown eyes look steadily into the woman's gray, hunger-pinched face. Slowly she shakes her head answers:

"No, I won't eat unless you can. What will you have then?"

At this manifestation of love the woman's face drops forward on her folded arms on the stove hearth and heart-rending sobs shake her tortured body.

* * *

That woman was the same one who had given unstintedly of time, money, sympathy and love to others, without thought of self. She could not keep the only thing left to her. The child is gone now, as well as mother and sisters.

That woman, Mr. Editor, is myself. I am alone, disillusioned, penniless, hungry, sick of living. I'll ask no more for means to keep alive. Justice! For what many spend with a wasteful hand I now would not be too hungry, too humiliated, too sick to care—any more.

Whether my story is published or not, $5 would only prolong the numbing sorrow.

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Youth of America Speaks . . .

Young Men Demand Jobs

American youth had an opportunity to assert itself in the Cleveland convention of the National Union and it came through with flying colors.

Alan Blackburn, Harvard graduate, friend and associate of Father Coughlin, went before the delegates at the opening session Friday morning with a stirring appeal to "the young men and women of America who are sick and tired of politics and politicians."

Blackburn, speaking on his 29th birthday, roused the throng of delegates to a high pitch of emotion as he lashed, first, the old Republican regime and, secondly, the New Deal administration of Franklin D. Roosevelt.

Same Old Stew!

"My friends," he cried, "the young men and women of America have come of age. American youth is ready to go to work.

"Youth," he went on, "is fed up with the Republican political stew. Hoover waited on the table for three and a half years. We have had a change of waiters bringing in the food, a clean table cloth on the table, but out in the kitchen the same old cooks are fixing up the same old bean soup!"

Both Hoover and Roosevelt, Mr. Blackburn said, have refused American youth a decent chance to earn a livelihood.

"Yes, we want to work," he shouted, "and they hand us a WPA pick and shovel to lean on. We were taught to build, not to boondoggle."

A burst of riotous applause swept the auditorium as Blackburn concluded:

"My friends, youth throws over the leadership of the past and enrolls under the banner of a new leader, Father Charles E. Coughlin. Father Coughlin, we join with you under your command! Father Coughlin, young America is ready to follow! Lead us!"

THEY SPEAK FOR AMERICA'S YOUTH

—Dan Snow, Staff Photographer.

Alan Blackburn(left), young Harvard alumnus and associate on Father Coughlin's staff, spent his 29th birthday anniversary at the Cleveland convention. He is shown as he electrified the big audience with his appeal to youth. Miss Jean Lewis, Cleveland School girl, brought the vast audience to its feet cheering when she compared Father Coughlin's mission to that of Christ in driving the money changers from the temple.

She Speaks for Young Women

At the morning session of the National Union for Social Justice on Saturday, August 15, the voice of the young women of America was heard in the person of Miss Jean Lewis, pretty, dark-haired Cleveland school girl, who delivered a dramatic appeal to Father Coughlin not to forget the problems that face her own sex. To her sisters throughout the nation and the world she appealed to bestir themselves and carry on in the cause of social justice. She said, "as members of the National Union for Social Justice you are but cogs in the wheel of destiny."

Cheers Rock Hall

The similarity of the work of Father Coughlin to that of Jesus Christ while on earth was brought out during Miss Lewis' address. She said that Christ was considered a radical by the powers that ruled Jerusalem. Wild enthusiasm and cheers of applause filled the auditorium as the huge crowd rose to its feet when, speaking of Christ, Miss Lewis said: **"He called the men in power liars. He even took a whip and by physical power drove the money changers from the temple!"**

Miss Lewis charged her audience not to waste time "arguing with dyed-in-the-wool politicians."

"Spread the gospel," she declared, "among your fellow workers, neighbors and relations—the ones who have been indifferent to voting and who have figured that one man was as good as another.

"Wake them up, get them enthused, show them that Social Justice is not an unattainable ideal, but that it can be achieved by them and us, you and I, at the next election."

Youth Appeals to Voting Citizen

A few years ago a young man or woman taking an interest in the affairs of the country was quite unusual—but times have changed. No longer are the youth merely scanning the sport page or funnies but are engrossed in each day's news headlines.

It is rather those who have engaged in many scores of elections whom the youth of today blame for the blind, haphazard, crooked method of placing men in office and consequently endangering democratic government.

We young men and women are not too ignorant and inexperienced to foresee the stigma of debt that is being implanted on each one of us. We are not so blind as not to see the shaded political maneuvering that is foliaged by the smiling personality of our old party candidates.

We young men and women are not satisfied with your idleness, your disinterest and lack of thought in regard to the urgent remedies of the present situation of our country. We ask you: "Where is that democratic spirit which you so proudly claim? Where is that spirit which was instilled in the hearts of the early colonists to gain their independence, the spirit which was aflame in the Civil war, the spirit of the early frontiersman and the democratic ideal so gloriously manifested in the devastating World war Do you mothers and fathers still possess a little spark of democracy to flame up and sweep the money changers from the temple or are you slowly smoldering into ashes to leave nothing for which your children and future Americans can strive upon?

The Union Party's Appeal to Youth

By William Lemke

THE candidates for president and vice president of the Union Party make their appeal for the support of the youth of this nation on the ground that the Union Party, too, is still a youngster. It is the most hopeful and the youngest of all the national parties. It was born on June 18, 1936. In fact, it is a "Twentieth Century Party" as is revealed by the mere reading of its platform. It is the most progressive and aggressive up-to-date party. It does not wear the hobble skirt of a past civilization. It does not look backward but forward. It is not loaded down by tradition and shackled with age. It uses past experience—has been—only so far as it throws light upon what ought to be. It is the party of today and tomorrow, and not the party of yesterday.

The Union Party knows the problem of youth must be faced now. It believes that there is enough raw material and wealth in this nation to provide an opportunity, a home, and plenty for all. Its aim is to provide a decent standard of living for the old as well as the young. It believes that there should be no such thing as enforced idleness as long as there are unfulfilled human wants and plenty of raw material to satisfy those wants. The Union Party believes that the benefit of such labor-saving machines should be distributed to the laboring people in shorter hours and higher wages—in fact, that it should be distributed to all in a higher standard of living.

Paragraph 6 of its platform reads as follows: **"Congress shall legislate that there will be an assurance of reasonable and decent security for the aged, who, through no fault of their own, have been victimized and exploited by an unjust ecenomic system which has so concentrated wealth in the hands of a few that it has impoverished great masses of our people."** Paragraph 15: **"Congress shall re-establish conditions so that the youths of the nation, as they emerge from schools and colleges, will have the opportunity to earn a decent living while in the process of perfecting themselves in a trade or profession."** These are just two of the fifteen planks. The other thirteen are just as up-to-date.

In conclusion, may I repeat that it is the aim and purpose of the Union Party, its candidates, and its officers, to make this government once more a representative government—a government responsive to the will of our people. Its purpose is to make this once more a nation where the old need not worry and suffer mental anguish because they have no place to go and because no one seems to be interested in them. The Union Party believes that any person who has performed useful labor from the age of 24 to 60 has created enough wealth to take care of him for the rest of his life. **This is a matter of right and not a matter of charity.**

The Union Party knows that our trouble is under-consumption and mal-distribution. It knows that if the wealth we create each year is properly distributed, there is enough for all—enough to enable every youth to receive a proper education and equip himself for a useful occupation. Its aim is to fill youth with hope and aspiration and at the same time give them an opportunity to make good, live their lives in comfort, and have a home of their own.

In this great struggle we ask the youth to join us, not only passively but actively. We ask you to become part of the Union Party, to help formulate its plans and through it to solve the nation's problems. With this spirit and feeling, the Union Party extends the glad hand of cooperation and welcome to the youth of the nation.

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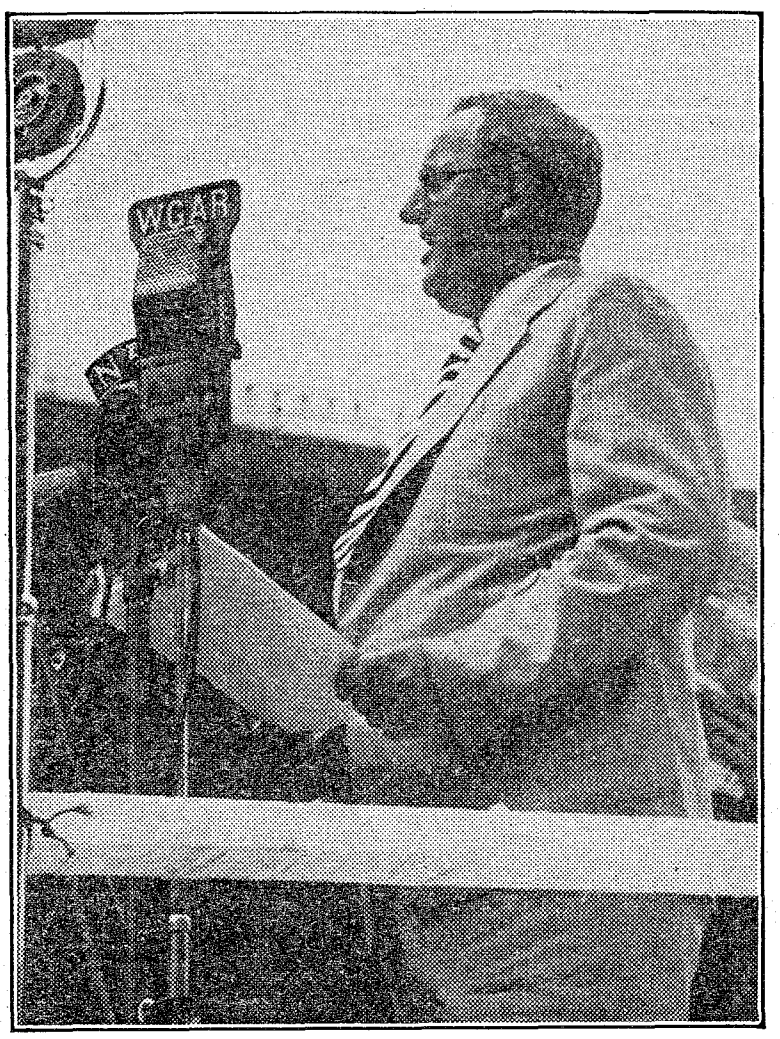
Camera Highlig

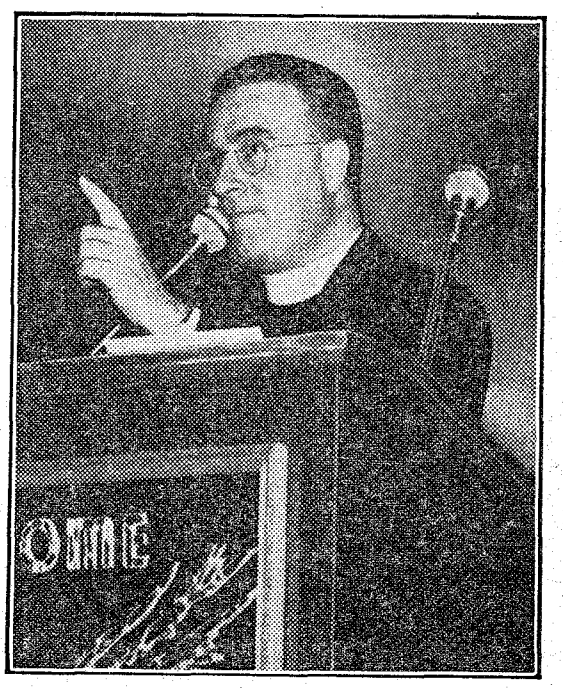
A Random Story of People and Events

"I Am Thankful"



Thomas Charles O'Brien, Union Party candidate for vice-president, thanks delegates and members of the National Union for their acceptance of him.

Re-Elected

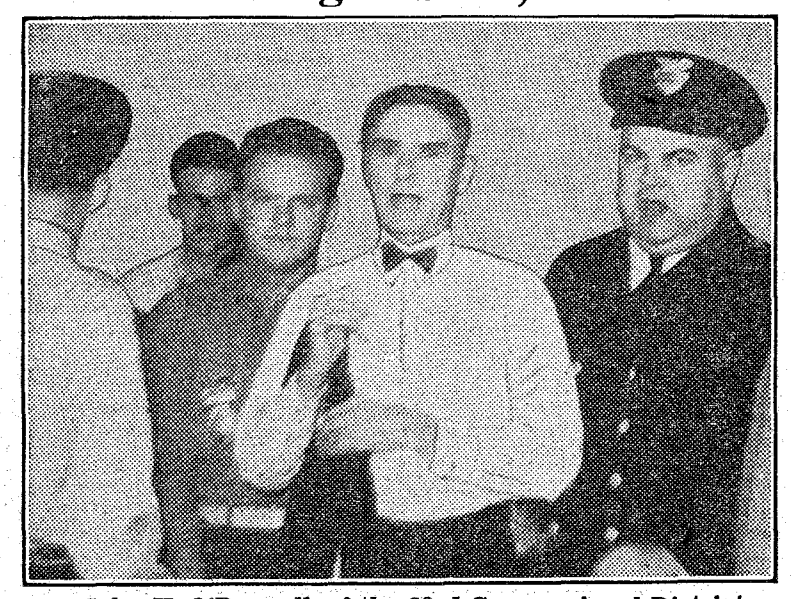


Father Charles E. Coughlin, in a typical speaking pose before the convention which re-elected him president of the N. U. S. J.

On Hand For

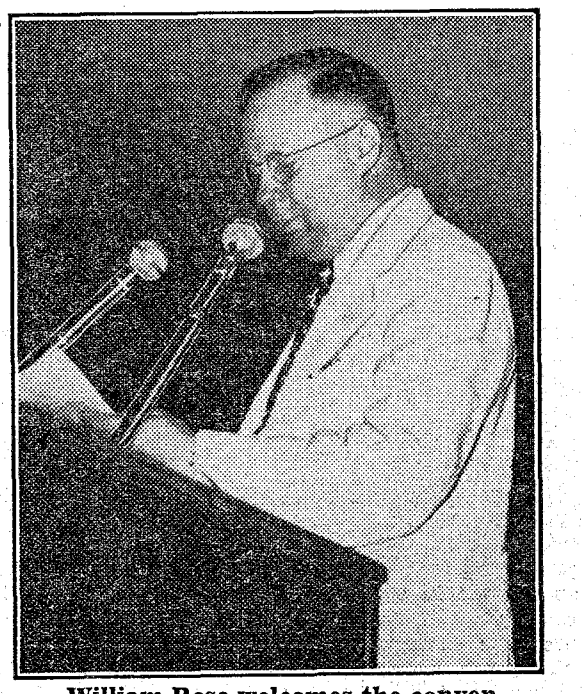
Left to right—Rep. Martin L. Sweeney Coughlin, Sylvester V. McMahon, permam

One Against 10,000



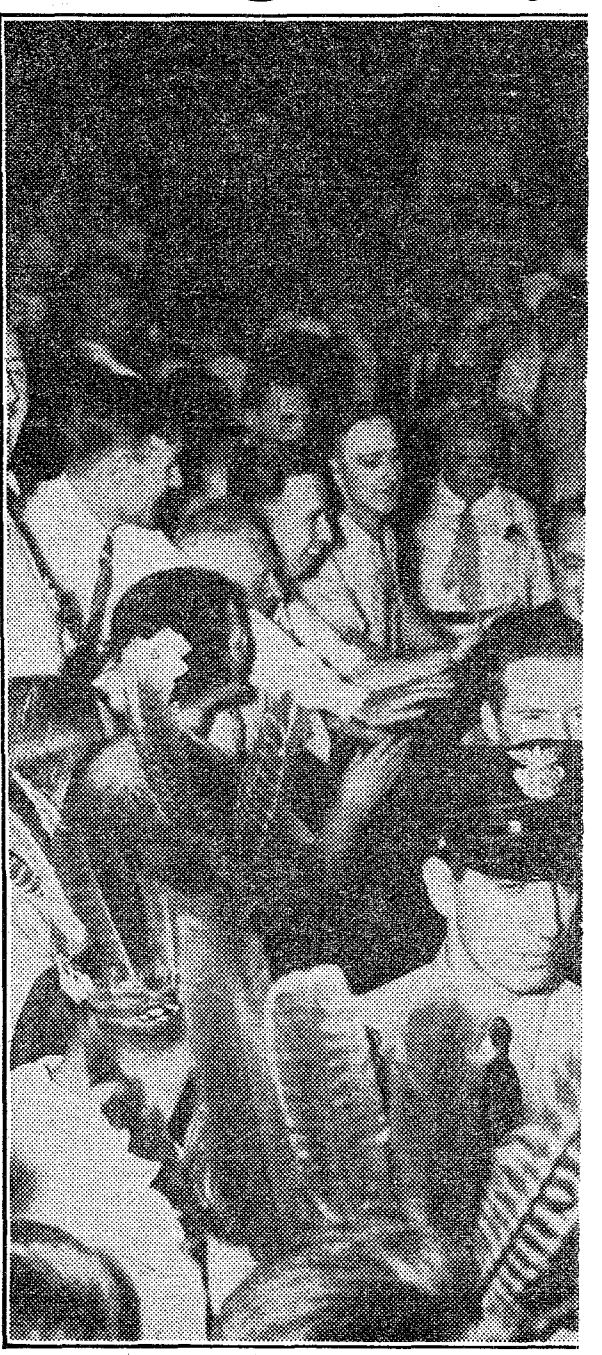
John H. O'Donnell, of the 33rd Congressional District, Pennsylvania, was the lone dissenter against unanimous endorsation of Union Party candidates Lemke and O'Brien.

A Welcomer



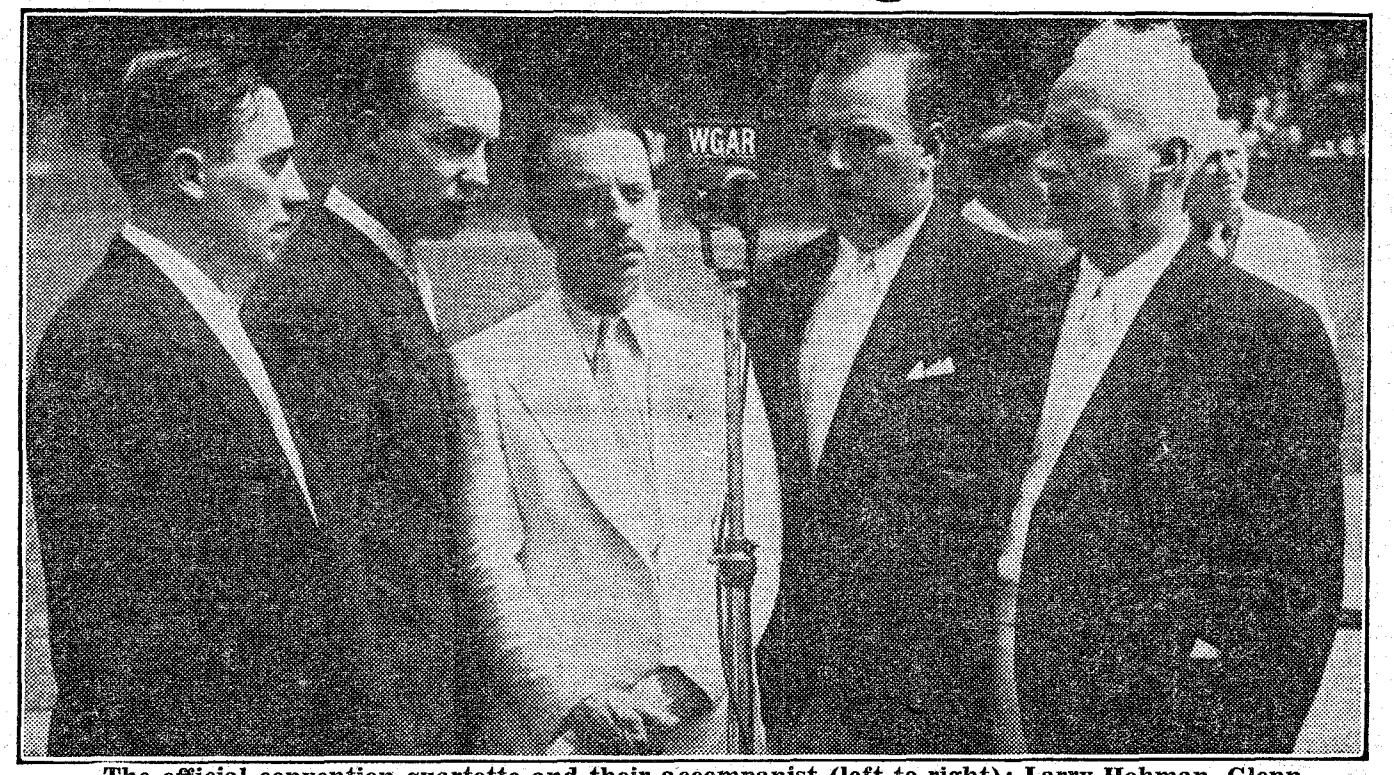
William Rose welcomes the convention in behalf of the Great Lakes Exposition.

Fr. Coughlin Says



Stormy indeed was the welcome Father Co session of the convention. Delegates mill

"As We Go Marching On"



The official convention quartette and their accompanist (left to right): Larry Hohman, Glenn Bennett, Cyril Guthoerl, organist and director of music at the convention; Carl Restivo and Clyde Nopper. They led the delegates in singing "As We Go Marching On," convention theme song, and other numbers.

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ts At Cleveland

een Through the Photographer's Lens

—All Pictures by Dan Snow, Cleveland.

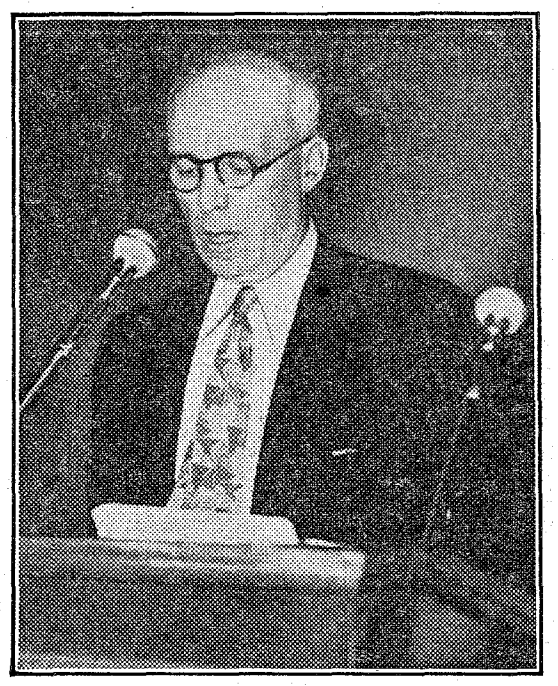
ening Session

, temporary chairman; Father Charles E. irman, and Rush D. Holt, the keynoter.

ello to Delegates

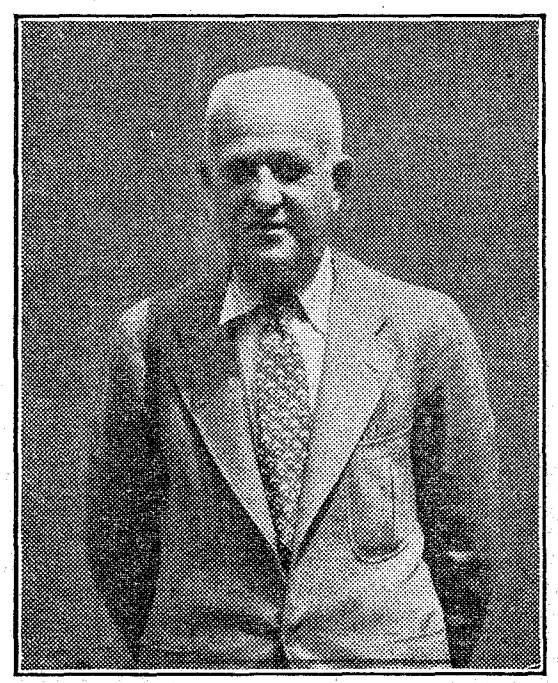
eived as he was ushered into the opening him for a chance to touch his coat.

State Leader



Miles Hayes, N. U. S. J. supervisor for Massachusetts, shown addressing the assemblage.

Grand Marshal

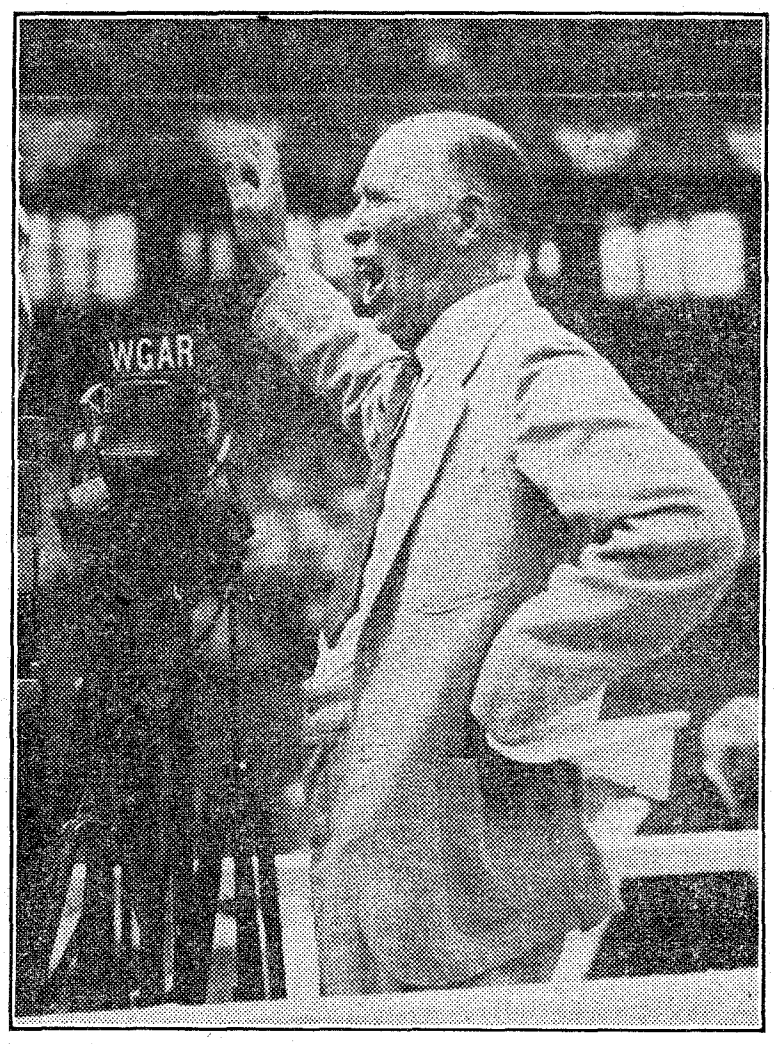


Walter Davis, chief arranger and problem-solver of the National Union's first convention.

Call to Order

Martin L. Sweeney, U. S. Representative from Ohio, calls the first session to order.

"We Will Win"



"I will fire the 'brainless' trust and throw out the bureaucrats," declared Congressman William Lemke, presidential candidate of the Union Party.

The Pledge

Temporary Chairman Sweeney and Father Coughlin are shown raising their hands in unison with the delegates as the National Union pledge is read.

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National Union Counts Benefits of Convention

Buses, trains, new cars, old cars, boats, and airplanes transported to Cleveland for the first national convention of the National Union for Social Justice the representatives of those who are fighting for the betterment of our social and economic conditions. Truly, every road, waterway, and airway led to Cleveland on August 14, 15, and 16.

Modern covered wagons filled the tourist camps. Hotels, tourist rooms, and available rooms in private homes already engaged, many of the convention-goers slept on park benches.

Some autoist-delegates, to whom the trip was strictly a business expedition, were known to have driven as long as 30 hours, stopping only for 15 or 20 minutes. A great number of people, however, were able to arrange their vacations so that the convention activities could be included in their vacations.

Borrowed Car Fell to Pieces

Delegates had all sorts of experiences. Thomas Murphy, James Collerton, "Red" Schrictentost, and Samuel Neiler, delegates from the fifth congressional district of Pennsylvania, borrowed an automobile in which to transport themselves to Cleveland. They were astonished but undaunted when, about five-sixths of the way to the convention, the battery fell out and the car went to pieces. W. H. Burnside, from whom the car had been borrowed, is an active member of unit 28 in the fifth congressional district but he was not a delegate. He came to Cleveland via an air-conditioned train!

Anthony Telesco, of Scranton, Pa., hitched-hiked to "Convention City" after having been taken to Pittsburgh by the wrong bus.

One active delegate from Rhode Island, realizing that many of the "colored" people do not know that they are welcome to become members of the National Union, organized 200 "colored" voters in Cleveland before he left for home.

The courtesy and hospitality of the citizens of Cleveland, the efficiency and fine spirit of the police force, and the cordial welcome of the city officials were remarked upon by almost everyone attending the convention.

Albert Barrett of district nine in Boston, Mass., was the only one to voice a complaint. He was given different directions by every pedestrian in Cleveland as to how to reach the stadium. By the time he found his way into a seat in the top tier, his feet were very sore. It was an unusually warm week-end in Cleveland. Of course, Mr. Barrett's throat was much sorer when he left the stadium than his feet were when he went in.

City of Cleveland Charming Host

For many, the convention days were the first spent in Cleveland. The number of beautiful buildings and especially the many churches there seemed to impress the visitors most.

Churches were so crowded on Saturday and Sunday mornings that police aided in many cases to keep entrances open.

Between sessions was a fine time for unit officers and congressional district officers to discuss their problems and their victories and they availed themselves of the opportunity. The friendliness of the delegates toward one another (except in the case of one John H. O'Donnell of Pennsylvania, who refused to vote for the endorsation of William Lemke for president was an inspiring characteristic of the assembly.

The members of the National Union for Social Justice, as represented at the first national convention, are young men and women with the foresight to see our great country as it will be in the much-too-near-at-hand future if the people do not use their voting power to grab the helm and steer away from the rocks of revolution, communism, fascism, and the other reefs of destruction upon which the money changers are speedily heading America.

They are your neighbors—the parents of the children of today—and they are too well-informed to allow the fate of posterity to be decided by the greed of international bankers. They are your fellow workingmen—many bent from long years of toil at the loom or the lathe, in the fields or the shops. They are small businessmen—faces lined with cares. They are the people of America fighting hard to save this country from the fate that already has overtaken so many other countries of the world. They are the people you like to call your friends—the kind with whom you must battle side by side if we are to win this fight for social justice.

PRINCIPLES OF SOCIAL JUSTICE

1. **Liberty of conscience and education.**
2. **Just, living, annual wage.**
3. **Nationalization of important public resources.**
4. **Private ownership of all other property.**
5. **Control of private property for public good.**
6. **Abolition of Federal Reserve Banking system and establishment of a government-owned Central Bank.**
7. **Restoration to Congress of its sole right to coin and regulate the value of money.**
8. **Maintain cost of living on an even keel.**
9. **Cost of production plus a fair profit for the farmer.**
10. **Labor's right to organize.**
11. **Recall of non-productive bonds.**
12. **Abolition of tax-exempt bonds.**
13. **Broadened base of taxation on basis of ownership and capacity to pay.**
14. **Simplification of government and lower taxes.**
15. **Conscription of wealth as well as men in event of war.**
16. **Sanctity of human rights preferred to sanctity of property; with government's chief concern for the poor.**

Father Coughlin Gives NUSJ Financial Report

Father Coughlin opened the books of the National Union at the Cleveland convention so that all who were interested might see the income and disbursements of the organization since its founding two years ago.

He announced expeditures of $718,-237.82 since November 11, 1934. Receipts for the same period, he said, were $684,444.30. Loans totaled $53,-341.22.

Radio broadcasting accounted for the largest single expenditure—$366,-614.58. Salaries were listed as $118,-844.70.

"I have never received a salary myself," the priest said, "and never intend to receive one."

Stationery and printing costs amounted to $90,190.30. Other disbursements were: Postage, $45,616.-26; telephone and telegraph, $10,-256.96; state office organization, $24,433.05; Washington office expense, $7,040,50.

Donations from units of the National Union, Father Coughlin said, amounted to $611,856.91; revenue from state meetings, $14,674.17; donations from money books, $56,-400.72; and convention advertising, $1,512.50.

Among the loans was one for $52,-341.22 from the Radio League of the Little Flower.

The National Union has a balance on hand of $19,547.70, the president disclosed.

Delegates in Spirit of Boston Tea Party

Upon entering the convention hall where 8,153 delegates of the National Union for Social Justice had assembled for their first national convention, attention was immediately drawn to the brightly colored, gay feathers which made up the head dress worn by the delegation from the 13th Congressional District of Massachusetts.

On December 16, 1773, the American colonists rose up in rebellion against the unjust taxation without representation imposed upon them by George III of England. Disguised as Indians a group of these colonists, living in what is now the 13th district, gained their way on to the English ships laden with tea. They enacted then what is known in history as the Boston Tea Party, dumping the complete cargo into the Boston harbor.

In remembrance of this successful uprising of their ancestors against injustice, the National Union delegates from Massachusetts appeared at the convention wearing exact replicas of the Indian headdresses worn by the hosts of the Boston Tea Party.

Among this group was Floyd Alden Hayward, a direct descendant of Governor William Bradford, first governor of the Massachusetts Bay Colony, and also of John and Priscilla Alden. In the possession of this family is a staff that was carried by Governor Bradford and which may be seen in pictures of Bradford on the Mayflower or in the Old Bay Colony. In following this great movement for social justice, Mr. Alden says, "I am imbued with the same spirit of my illustrious ancestors."

Also wearing the traditional feathers was the wife of Miles Hayes, supervisor of the National Union for Social Justice in the state of Massachusetts.

When a representative from Massachusetts took the platform to second the nomination of Father Coughlin for president of the National Union made by Miss Helen Elizabeth Martin of the Bronx, N. Y., he presented Father Coughlin with an original Boston Tea Party headdress, honoring him with the title of "Big Chief" of their tribe.

KNOW SOCIAL JUSTICE

PRINCIPLE NO. 16

I believe in preferring the sanctity of human rights to sanctity of property rights; for the chief concern of government shall be for the poor because, as it is witnessed, the rich have ample means of their own to care for themselves.

THE Declaration of Independence blazoned forever on the record of civilization that **"All men are endowed by their Creator with certain inalienable rights—life, liberty and the pursuit of happiness."** It is the primary duty of government to preserve these rights. The founders of the government wrote the Constitution expressly **"to promote the general welfare."**

But a strange narrow course has been taken to promote the welfare of the international banker and the capitalists within our midst, while men have starved, farms have been confiscated and the world is bent low, strapped to the pillar of hate and lashed to the scourge of greed—because we permit private individuals to hoard gold, the basic money of the nation, upon which the system of capitalism is constructed and upon which American prosperity depends.

Without question, no right thinking human being can assail the existance of the right to ownership. For perfection of citizenship, private ownership is absolutely necessary, whether rich or poor that fact remains. There is an abuse and a destruction of private ownership, the abuse we have exemplified in our capitalistic system, the destruction of this right is a major principle of communism. Private ownership, therefore, is not only conducive to the family and individual and his well being as a citizen of the state, but it is necessarily a paramount factor in the existence of any nation. The abuse of private ownership as represented by our capitalistic system must be regulated by the state. The destruction of private ownership as represented by the hands of the state must be rectified by the voice of the people. These are not man made principles, they are the eternal principles of God placed in the human heart.

Rights Above State

This principle of ownership is not only represented in terms of property, but as we know it today, private ownership has a greater weight in a just return of well earned wages. Property rights existed before the dawn of any state. It is inbedded in the heart of family life. As the family preceded to that of the state. The state cannot take what it has not given. Today the question is not, in our own country, whether a man can own property, but it is a question of just and living wage, which is corelative to private ownership.

When a man produces something by virtue of his own labor and his own machinery, that object is his own to do with as he pleases. But when a man hires himself out and labors with his hands or his intelligence to produce something with the implements of another, for the benefit of that other, that object belongs to his employer; still the laborer must be requitted a just recompense for having exerted himself in behalf of his employer. That wage we call ownership. For the man has acquired an interest through his work in the object produced.

There are, therefore, three kinds of vital ownership. The ownership which existed before the state and is called property ownership and invested solely in the family. Then there is the ownership by which the government cedes certain rights of property to its citizens, in order that they might cultivate and produce fruit upon the land. Then there is a third, which is the right to ownership, represented by a just and living wage.

Abuses of Capitalism

How far is the right of private ownership, as represented in property, necessary for the welfare of the individual and the public good? It is a known fact that many millions can and do exist within our boundaries without owning property. Therefore, it is not necessary for a citizen to own property to be contented, happy and a good citizen.

When a government is bent upon violating natural rights of man, does it not generally begin with the right to property ownership? When capitalism violates these rights, it abuses and deprives men of their lawful possessions, thereby enriching the selfish owners to such an extent that they find difficulty in disposing of their vast treasures.

Generally a government does not begin to infringe upon human rights, but there is always some great abuse being enacted by a few unscrupulous scoundrels. When an excessively patriotic man gains the reigns of the government, he not only violates the rights of those who have opposed him, but also tramples on those intimate, absolutely human ties of the citizen, with which none but God can interfere.

There are none dearer to the heart of man than these rights. There is no greater obligation for a government, than to protect them. No greater crime can a capitalist commit than to trample upon them. Life, liberty and happiness are so bound up with human existence, that man cannot survive without them.

Life Is First Law

The greatest human right is the right to life. It is the obligation of father and mother to preserve and uplift the lives of their children. It is the greatest duty of every government, not only to protect the lives of citizens, but also to provide means by which they can live. It is the first law of nature, namely; self-preservation.

According to the National Union for Social Justice, the right to human life means a little more than just preventing men from dying. It means this, that the economic order of our country must give men the livelihood to sustain life to its natural culmination, and not to draw

(Continued on page 12)

Sincere Folk of All Classes Are Delegates

Never since the signing of the Declaration of Independence have the people of the United States shown as great an interest in the welfare of their country as was exhibited at the recent National Union convention. Young and old, the rich and the poor, all were represented.

The young people asked questions about the past. They were most interested in learning the underlying conditions that placed the United States in the position in which we find ourselves today. They wanted to know this so that, in the event they were ever able, they might know how to fight against future depression.

The older people, knowing why we are in this condition, inquired as to the way out. Some of them realized that they themselves might never live to see the day when America will be returned to the Americans, but at least they will have the satisfaction of knowing that their country will be a better place for their children and their grandchildren.

These people, all sincere, were gathered at this convention. They were intent on having restored to Congress its authority to coin and regulate the value of money and to once again return America to the American people.

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Seconding Speeches Offer Tribute to Father Coughlin

In the addresses with which delegates to the recent convention of the National Union seconded the nomination of Father Coughlin, the rank and file membership paid earnest and sincere tribute to their beloved leader.

Perhaps the outstanding delegate speech of the entire convention was that by J. D. Lansberger of North Dakota. Tall, gaunt, without a tie, he was a typical American farmer from a "typical prairie state." He seemed a little perplexed by the wild, seething convention crowd. One thought of the tall gaunt prairie lawyer, Abe Lincoln, addressing the aristocracy of New York in the famous Cooper Union hall. The Dakota delegate was slow in starting, but once he got his stride, his voice rang out with a sincerity that was moving.

"We people from North Dakota are a long way from you folks in the eastern part of the States," he began. "We have not been touched with all the refinements of civilization that you enjoy here. It is not easy even to reach us by the radio.

Progress Slow in West

"The progress of the National Union has been slow in North Dakota due to the sparsely settled farm homes. We have only a few units. You know it is difficult to ride three or four hundred miles to round up enough members to make up a unit. Then, when there is a meeting, a farmer, lots of times, is busy. He is doing something that has to be done then and there and he don't quit at 5 o'clock. But we realize the National Union for Social Justice is for the welfare of the farmers and this great nation as a whole.

"Perhaps you do not understand the situation in the far west where we come from. These times of depression have hit us hard, hit us very hard. We have had drouths, and though they have made our work for a year in vain, they have not been the worst thing we had to contend with. I have been a farmer all my life and my father before me. Though not a land owner, I have rented out and worked thousands upon thousands of acres and millions of bushels of wheat and grain in my lifetime. I have worked hard and long, but the bitterest part of the matter is that now when we have done our utmost, **our present government seems to have failed us.**

"It does not afford us the protection we thought we could depend upon. This administration does not protect the farmer and what he produces by the sweat of his brow. When there is a scarcity, due to nature, the prices soar and the farmer gets little or nothing. When there is a good crop, the prices go so low that we are unable to realize a percentage of profit so we can uphold our expenses and the wear and tear of our equipment. Often we have sacrificed our honest year's labor to the grain gamblers of Wall Street and the wheat gamblers of Chicago.

"The farmers are sick and tired of the false protection of the government. Out in North Dakota about 90 per cent of the people are for Bill Lemke. We know he tried to help us with his Frazier-Lemke bill. It wasnt' his fault that it failed—and it wasn't Father Coughlin's fault. I am proud to second the nomination of Father Coughlin."

Social Justice Heroism

After a thunderous 20-minute demonstration following the nomination of Father Coughlin for president by Miss Helen Elizabeth Martin, of the Bronx, N. Y., Chairman Sylvester McMahon, silver-haired nestor of Ohio delegation, introduced Louis B. Ward. Democratic candidate for senator in Michigan, and former Washington representative of the National Union, Mr. Ward has long been a valiant battler for social justice.

Mr. Ward, indeed, was another convention "casualty." His energetic convention activity, combined with the strain of arduous campaigning, overtaxed his heart and he was placed under physicians' care in a Cleveland hotel. On receipt of a telegram announcing a brother's death, Mr. Ward, defied his doctors and made a trip to New York where he was again in collapse. From his hospital bed a telegram has just come to the editorial offices announcing that two articles promised by him for Social Justice are being dictated! Of this sort of heroism is the ranks of social justice warriors made.

"I idolize this moment," Mr. Ward told the convention. "I consider it a singular privilege to be the first to second the nomination of our great leader. It was most fitting that from the great state of New York that the speaker should be the one to nominate the president."

Mr. Ward then said: "I know nothing would please our great leader better than to have that arduous worker who had to form the first unit in the United States, speak. I refer to Mrs. Margaret E. O'Brien of the 17th District of Michigan."

"Pioneer" Worker

Mrs. O'Brien stated: "I am not a fluent speaker, but just one of those of whom there are so many in the ranks of the NUSJ, namely, a humble, but ardent worker. I feel most unworthy to speak as the one who organized the first unit of the NUSJ, but speaking for the other hundreds of thousands of women in the United States, I plead with them in the name of those pioneer women in the cause of social justice—God's Poor Society of the Shrine of the Little Flower—to take the spirit of this convention home to their various states, convince your unit and work and win this greatest of all battles. The home of the NUSJ, the 17th District of Michigan, understands the problems of the poor, the problems of social justice and the problems of Father Coughlin. We, of Michigan, are behind our leader hook, line and sinker!"

The chair then introduced Francis X. Morrissey of Massachussetts. He was a young man on crutches with a broken leg, but this did not deter him from coming to Cleveland or working indefatigably for the cause of Social Justice. He said: "Two thousand years ago an all-powerful God saw fit to give us Christ to redeem us from the sins of our first parents and today this self-same God has raised up from Royal Oak, Mich., a man to redeem us from the sins of economic thralldom. We of Massachusetts stand steadfast behind this inspired leader, we, of Boston, where liberty and freedom was cradled back in 1776. We are proud to second the nomination of Father Coughlin for president of the NUSJ."

All Tell of Progress

J. A. Robbins of Pennsylvania, said: "We have been fighting an uphill job. But we have won. This convention indisiputably demonstrates that."

Harold A. Walker, Ohio stated: "You are listening to a Protestant and a Master Mason who has dedicated his moral and spiritual life, his financial aid, to the greatest leader in America."

John L. Coppinger of Connecticut: "We of Connecticut believe Father Coughlin has been inspired by Almighty God."

Frank Brink of Missouri: "We are 100 per cent behind Father Coughlin."

B. C. Smith of Iowa: "We are going to make Missouri show us that they can beat us in producing real results for the NUSJ." He presented Father Coughlin with a gavel made from the wood of a birch tree from which was carved the canoe that carried Father Marquette down Mississippi river and was furnished to Marquette by General Dubusque.

Rhode Island Leads

Dr. Ed Dougherty of Rhode Island, said: "We may be the smallest state in the Union, but we are probably the strongest for the NUSJ. **There are only 285,000 voters in our state and already 147,000 are pledged to Father Coughlin's program.** I challenge the other states to produce a like ratio of loyalty."

Raymond Rogers of Maine: "As Maine goes, so goes the nation. If that is the test, it is too bad for Democrats and Republicans!"

Milton G. Nottingham of Baltimore: "We rewarded George Washington with the presidency of his country as a fitting tribute for his devotion and wisdom and it was only fitting that we should reward Father Coughlin with the presidency of the NUSJ. However, he could only receive his true reward from God."

Tom J. Regon of Delaware: "We might come from the state of the du Ponts, but there is unmistakable signs of strength of the NUSJ and some day we will be as powerful as the du ponts, only instead of specializing in murder and destruction, we will specialize in the higher life and peace of Social Justice."

Herman Meech of New Jersey: "We have a hard nut to crack in New Jersey, but by the eternal God, we will crack it in a million pieces! Our nation, under false leadership, has committed political and social suicide. The solution is through the 16 principles of Social Justice as set forth by our leader, Father Coughlin."

Bernard O. Sutton, of Indiana: "We are particularly proud to second the nomination of Father Coughlin for president of the NUSJ because it was in the great state of Indiana that Father Coughlin's father, Thomas Coughlin, was born. We wholeheartedly support Father Coughlin and his 16 principles."

Walter Newberg from Nebraska: "We consider it a privilege to be among the banner states in this convention to endorse the presidency of Father Coughlin."

Worse Than Drouth

F. E. Hummer of South Dakota: "We have fought drouth and grasshoppers, but the worst thing we ever fought was the Federal Reserve System."

A. L. Guffey of New Hampshire: "Our leader is a man of destiny. We will follow him as the patriots of the revolution followed Jefferson and Franklin."

S. A. Henning of California: "Father Coughlin's voice is like a voice crying in the wilderness, pleading with the people, like St. John of old, to leave their ways of economic injustice. We need a man like Father Coughlin out in California because that is one of the homes of William Randolph Hearst. We stand 100 per cent behind Father Coughlin. We stand ready to follow."

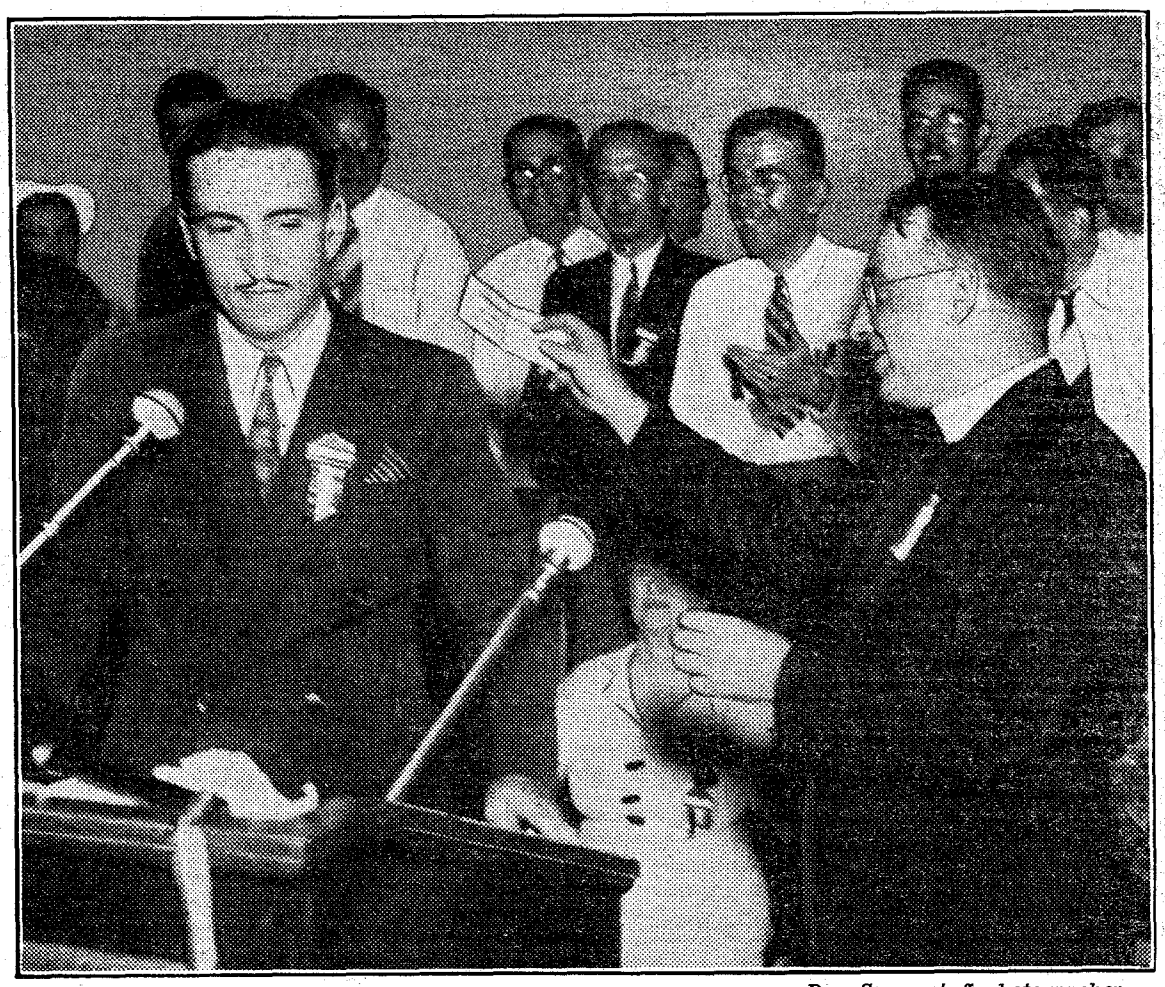
Thos. L. Bell of Kentucky: "Kentucky has always loved a winner. Kentucky has always loved the courage of a winner. Kentucky is the state Lincoln was born in and we look forward to Father Coughlin as the new Lincoln with confidence. The sun shines brighter in Kentucky due to the great educational program of Father Coughlin and we salute him as the most peerless of all leaders. Religious bigotry and intolerance has diminished due to the voice of Royal Oak, like the mist before the sun on the blue grass of Kentucky. We of Kentucky are privileged to second the nomination of Father Coughlin!"

John J. Foley of New York: "The Empire state offers Father Coughlin its undying, unswerving loyalty. There are over 400,000 members of the NUSJ in New York and more are joining every day because it is the greatest organization in America today. Indiana may be proud to boast of the birthplace of Father Coughlin's father, but we can boast of the birthplace of Father Coughlin's grandfather!"

Edward Linderman of Kansas: "I come from the state of Little Alf, but all I can say to that is the NUSJ is going to land on Landon so hard it won't even be funny."

John E. Kotchmore of Minnesota: "It is most fitting that Royal Oak should be the spot from which has sprung the acorn of the NUSJ. It, too, is destined to be the mighty royal oak that will spread over all America and save this great nation.

DELEGATES DONATE LIBERALLY



Dan Snow, staff photographer.

Leslie Erickson, a delegate from Minneapolis, Minn., is here shown as he presented Father Coughlin with a check for $1,000. A Massachusetts contribution of $260 and another from New York City for $178 were also reported from the convention platform.

The Hoax Chest

"We must get back to the first principles, we must make American individualism what it was intended to be—equality of opportunity for all, the right of exploitation for none."

Franklin D. Roosevelt
Topeka, Kan.
September 15, 1932.

Everybody thought you spoke like a man and not like a politician when you said that back in 1932, Mr. President. But everybody, including yourself, knows now that exploitation of "my friends" has reached a new high during your administration. Meanwhile, you have approved control of the government by private bankers; meanwhile, interest-bearing war bonds still are breaking the backs of working people; meanwhile, starvation gnaws at the bosom of abundance; meanwhile, concentration of wealth in the hands of a few men is driving your country to tyranny.

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WPA to Pay Writers for Magazines

One of the neatest propaganda stunts yet attempted by a government "idea" men has been smoked out with the announcement that the WPA is hiring prominent writers to hit the big-time magazines with Roosevelt publicity blurbs.

Reams of copy have been turned out by the Works Progress Administration in Washington, it has developed, on such topics as what the president is planning to do about farm problems and why former President Hoover was wrong about the unemployment situation.

The "literary agent" in the case is reported to be Paul I. Ellerbe, of the WPA information service division. Mr. Ellerbe, it is said, has articles written by regular WPA writers and is recruiting "name" authors who have access to top-notch magazines.

WPA officials in Washington were quick to deny the report, but several magazines—including Survey Graphic, Forum and Review of Reviews—have confirmed it.

Denials by government spokesmen were prompted, of course, by the fact that the WPA is supposed to hire only writers who are in need. Mr. Ellerbe is said to be quoting a monthly wage of $300 a month as a bait for experienced writers who are willing to turn out "policy" stuff good enough to make the national magazine grade.

Notice

Through inadvertence, copy for the Connecticut state field day gave a September date. The Connecticut rally is at New Haven, Saturday, August 29, and William Lemke, Union Party candidate for president, will speak at 8 p. m.

"I'm For It!"

Photo by Dan Snow, Cleveland.

Every session of the National Union convention in Cleveland provided good story developments and the newsmen were kept busy pounding out new "leads" for their papers and wire services.

"A gold mine of news" was the way several reporters in the press box described the convention. Most newspaper and press association representatives were openly laudatory of the genial, friendly manner in which Father Coughlin conducted his press conferences, both official and informal.

Only a scattered few of the reporters left the hall when President Roosevelt drove through Cleveland. Among those who stayed was Henry L. Mencken, the barbed pen of Baltimore.

During one of the sessions, Captain "Bob" Casey of the Chicago Daily News passed before Mencken's table in the press box and inquired what the Baltimorean thought of the convention.

"I'm for it," replied Mencken.

"I'm for it, too," added Casey.

Know Social Justice

(Continued from page 10)

it out in an interminable period of suffering. Since it is, therefore, the duty of the government to preserve and respect this primary right of its citizens, it must either rectify or destroy any system that threatens it.

Only slightly inferior to the right to life, is the right to liberty. At different times in the history of mankind this right has been of such great concern, that many have preferred death to living without it. In the immortal words of Patrick Henry, we see this truth verified when he said, **"Give me liberty or give me death."** The liberty of free-speech, liberty of conscience, enabling man to worship as he sees fit without being persecuted, liberty to marry, when and whom one pleases, are all human rights, far superior and more closely allied to human existance than property rights.

When the extremely selfish capitalists take away the first and the greatest right, namely, the right of life, the government must rectify this condition. It must regulate and create, by law if necessary, a just and living wage that men might live happily and enjoy life in the pursuit of a complete existence.

Every Knock Is a Boost

From the Progressive Miner:

Farm Research, Inc., has issued a bulletin to the farmers, entitled "The Record of Father Coughlin." Its purpose is very evidently to depreciate the efforts of Coughlin and discredit him in the minds of the farmers, of whom he has been and is an ardent champion and sympathizer.

We hope every farmer in the United States has the opportunity to read this unfair diatribe. We are certain that all who read it will be more convinced than ever that Father Coughlin is earnest, honest and sincere, and that he stuck to Roosevelt and the New Deal as long as there was a color of hope left in his mind that there were any sincerity and possibility in him and it.

EYES and EARS

(Continued from page 3)

problem that mere personal courage or individual initiative can cope with. Nature's system of distributing moisture to untold millions of acres has been tampered with and broken down.

Individuals, however sincere, however determined, cannot meet the challenge of outraged nature.

* * *

It is the sacred duty of a nation to pour its resources into the project, to turn its best scientific minds to the problem, and to devote the work of millions—now unemployed or boondoggling—to the restoration of the very foundation of our prosperity and our civilization, the fertile square miles of the farm states.

Because that sort of enterprise would salvage real wealth for future generations, the millions of employes needed to complete this work should be paid **at least the prevailing wage.**

Future generations would be able and glad to pay off that kind of debt, providing there is no hitch-hiking bankers' interest to double it every few years.

Someone, some friend of the president, should whisper in his ear that, if it is true he has no political purpose in touring the parched farm states, then he, with his experts, his "planners," and his "brain trust," could travel to better purpose in other areas far removed from the haunts of voters.

They could visit the Sudan in northern Africa, for instance.

Father Coughlin on the Jewish Question - - Continued

(Continued from page 2)

search under the bed by the Detroit Jewish Chronicle is more responsible for the antipathy against the Jews in this nation than all other current forces combined. Christians, while admitting that there are criminals and exploiters within their ranks refuse to admit that all Jews must go unscathed and untouched in this struggle to drive the money changers from the temple.

If a repetition of such insidious propaganda is persisted in by the lower strata Jew, to the detriment of the better class Jew who out-numbers the former, rest assured that the National Union for Social Justice and the many thousands of Jews who are enrolled therein will not sit idly by. We do not plan to assail only Rexford Tugwell and the gentile radicals who dabble in Communism and international banking. We also plan to strike hard and fearlessly at Frankfurter, at Ezekiel and the Jewish international bankers, by name and by deed, whether the Detroit Jewish Chronicle likes it or not.

One point more! At Cleveland, on Sunday, August 16th, Father Coughlin made a reference to a statement issued by Jesus Christ when he said, substantially, that the old Jewish dispensation of "an eye for an eye and a tooth for a tooth" must give way to the new law of charity which is identified with "loving thy neighbor as thyself."

He is fully conscious that erudite Jews have long since repudiated the doctrine of "an eye for an eye" and that the better class Jews, as well as the better class Christians, are willing to accept the basic principle of Christianity as expounded by Christ.

Concrete knowledge of this has been manifested to Father Coughlin by many fine Jews who have contributed toward Father Coughlin's broadcasts and who have written to him apologetically for the intemperate accusations made by fellow citizens of their own race.

No apologies, however, were expected because the president of the National Union has been subjected to just as vicious attack from fellow Christians.

In no sense did Father Coughlin at Cleveland attempt to state that Jews must accept Christianity. He merely emphasized the salient point that before the principles of social justice can be reduced to action, Jews as well as Christians must accept the doctrine of "love thy neighbor as thyself"—a doctrine which is not limited in scope of loving your American neighbor as yourself, your Irish neighbor as yourself, your Italian neighbor as yourself, or your Jewish neighbor as yourself.

If certain groups of politically-swayed Jews, like similar groups of spoil-minded gentiles care to organize against Father Coughlin or the National Union they will be entirely responsible for stirring up any repercussions which they will invite. They, like all other citizens, have been challenged to accept the doctrine of Christ's brotherhood, now more honored in the breach than in the observance both by Jew and gentile. This challenge has not been withdrawn. It is here definitely reiterated.

It should be said, however, that the National Union is logical enough to differentiate between the Communistic Jew and the American Jew, as it does between Earl Browder and the other Christians. The mere fact, however, that a communist hides behind the appellation of Jew will not save him from attack.

As for Father Coughlin being anti-Semetic, such an attitude on his part would be illogical, unChristian and impractical. Neither he nor the National Union ever will consent to any program, political or otherwise, launched against any race or any creed.

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The People Speak . . .

A Party to Vote For

To the Editor:

A thousand cheers for Father Coughlin, Mr. Lemke and Mr. O'Brien. I had no party to vote for until Mr. Lemke became the candidate for the third party. Now reading SOCIAL JUSTICE fills me with hope; it is actually a great tonic for the weary heart and strained nerves during these distressing times. There is a new hope on the horizon.

Father Coughlin is now endeavoring to do for the United States what Pope Leo XIII did 45 years ago when he planned unions and social justice, which was accepted by most of the countries in the world. Pope Leo not only has a successor in social justice, in Pope Pius and his obedient servant, Father Coughlin, but Mr. Abraham Lincoln, the great Liberator, finds a likely successor in Mr. Lemke. I hope Mr. Lemke will reach the White House as did Lincoln.

Every red-blooded American should support Mr. Lemke and unite in prayer for the care and guidance of Divine Providence over the Union Party.

—C.T.M.

West Point, Iowa.

Tell on Each Other

To the Editor:

If only half of what the two old parties say about each other is true, they are certainly both through.

The platform of the Union Party has 16 salient points, while the two parties have but one and that is the White House.

The two old parties, like the old gray mare, "ain't what they used to be 25 years ago," and the back seat driver can tell you that their head and tail lights are both out.

SOCIAL JUSTICE points the way, but the big bankers scratch their heads and like the old farmer, say: "There ain't no such animal!" So it is up to the great masses of the people to go ahead with the show and if we will use backbone instead of wish bone, we will win.

If a farmer or a business man had a dozen able bodied sons, would he put part of them to work at long hours and leave the rest of them in idleness or would he put them all to work at shorter hours, and give them all more time for leisure? How long will the states and federal government ignore this simple program?

D. R. Shope.

Lake City, Minn.

Is It a Job?

To the Editor:

I read in a previous isslue of SOCIAL JUSTICE, an editorial which you titled "Boss Fed Men." Please publish this letter in answer to the gentleman who asked: "If Roosevelt is not supported, would not the WPA stop?" I read the logical answer which the editorial gave, but let me answer you as one WPA to another. **I never knew that we had a job.**

Isn't it a fact that we report for work each morning wondering who is to be laid off next? They lay us off and give no explanation. When we are working in an industry, we at least "smell a rat," but that is not the case on WPA work. Everything is strictly confidential—that is everything but the embarrassing questions which you must answer in order to return to work. They give us a few weeks work, and then dismiss us until they "investigate" into our personal affairs to see if we have saved a fortune from the $13 which they give us.

You say, my friend, that you believe in the 16 points of Social Justice. My advice to you is: "vote for the Union Party candidates and let us see better days."

—S.T.

Methuen, Mass.

He Boosts Paper

To the Editor:

Needless to say, I am a member of Social Justice, and also a member of the newspaper committee of our local unit. The newspaper SOCIAL JUSTICE is my special interest and is foremost in my thoughts. Therefore I cannot too strongly emphasize the value of inspiration in our newspaper.

The True Short Story in the August 3 issue, was excellent to fill that need. The inspiration I have received from that one true story will extend into many hours of faithful, sincere, determined effort to help our Social Justice program to succeed. Please print a few more like this story as soon as possible. We sorely need the enthusiasm, inspiration and courage which such stories awaken. I would like such stories to encourage me to carry on from door to door, from citizen to citizen, to explain our principles and activities.

The Woman's Page and the fine poem were very interesting and should be in every issue. There are myriads of feminine readers who anxiously await them, reading these and the entire paper, thereby learning our program and becoming loyal, energetic workers for our cause.

Yours sincerely for the best and largest circulated paper in America!

—Andrew Kraus.

Williamsville, N. Y.

Back Fr. Coughlin!

To the Editor:

In reply to the letter of Lillian Mackenzie of New York City, who suggests a living memorial to honor our great leader:

There is but one living memorial we can give Father Coughlin. Anything else would be a hollow mockery.

Make his dream come true. Fight with him, shoulder to shoulder, until the fight is won. Thank God, we live in an age with such a man and can prove our gratitude by **doing.**

Come on, NUSJ! Let's show him we are in this fight to win. Get more members. Organize more units. Have Social Justice for breakfast, lunch and dinner. Learn your pledge and your 16 principles and live them. Let's put Lemke in the White House and Old Glory back on top and show the greatest living American, Father Coughlin, that the spirit of '76 is not dead.

Ruth E. Prentice.

East Detroit, Mich.

Wanted: Readers!

To the Editor:

On the city streets the boys were advertising your paper as "The only paper that tells the truth." The August 3 issue is, in my humble opinion, a most enlightening and convincing one, providing we could get enough people to read it.

—Fred W. Beitz.

Buffalo, N. Y.

A Victory Memorial

To the Editor:

In reply to Lillian Mackenzie in SOCIAL JUSTICE of last week, it is my suggestion that I am sure it's with your approval, that everyone interested in social justice for all can erect a living memorial to honor Father Coughlin for all time, by doing their utmost to convert new members to Social Justice. The deadline will be November 3, 1936, and our work should not end until then, for in this bloodless battle of liberty we should recall the year 1776.

Father Coughlin's 10 long years of broadcasting and distributing discourses have not been in vain and since our enemies realize this, they are doing everything imaginable to corrupt our aims. What greater memorial could be enjoyed by Father Coughlin than that his crusade be victorious with the election of a majority of representatives in Congress—not a handful, and the election of two true and honest leaders, Lemke and O'Brien.

The rebirth of liberty in the nation will be an eternal memorial for Father Coughlin and a means of keeping the people seriously and eternally vigilant on the activities of their representatives. Father Coughlin's perseverance among hardships that none of us could have long endured, and with enemies from within as well as without, which would have silenced a less courageous man, has in itself been a miracle.

We must achieve victory now, instead of trusting in the next four years, when it may be too late.

I am a cripple, confined indoors, but that is not stopping me from doing all I can to help and I am not saying this in self-praise. Every member of our family is for social justice and my relatives and friends are being converted. It's now or never, so may God bless everyone connected with Social Justice.

—Russell Joy.

Circulate Money Book

To the Editor:

Everybody that claims to be a member of the National Union for Social Justice who doesn't own and hast' read Father Coughlin's book on money should be ashamed.

As soon as it was announced, I sent for a copy and it was about four weeks in arriving. But it was certainly worth waiting for and now —do I know my ABC's about money?

After everyone in our household had read the book I began loaning it to my neighbors with the admonition to "return same as soon as possible, because I want to have as many read it before November as I can pass it on to."

My next-door neighbor, after reading the book, immediately sent $5 to Father Coughlin and ordered five books sent to five friends. I have induced nine others to send a dollar each for a copy and have asked them all to pass their copies around.

Every unit in the United States should take advantage of Father Coughlin's offer to send the books at 25 cents each for a hundred copies and every member should sell all the books he possibly can before November. Anyone who reads the book studiously and absorbs the knowledge contained therein will become a "money-changer" chaser.

Now come on, folks, let's pull together and get "Money" in circulation and also pass your weekly copy of SOCIAL JUSTICE around.

—Charles J. Sacksteder.

Milwaukee, Wis.

Paper Packs Punch

To the Editor:

From all indications your little weekly, SOCIAL JUSTICE, is going to prove to be a bombshell to the private money racketeers and so-called New Deal "defenders" of the poor by the time the November election rolls around. Each succeeding issue packs more and more of a wallop to the region of their breadbasket.

The Associated Press now reports a contemplated march of hungry Americans to the Illinois state capitol to visit our New Deal governor. That all this should come about after nearly four years of the more "abundant life" and paradise under the New Deal, seems almost unbelievable, but also proves that "want in the midst of plenty" is no fairy tale.

—Wm. Overroeder.

Peru, Ill.

Unemployment

To the Editor:

Under the Hoover administration, American citizens were glad to hear Father Coughlin speak on the radio, defending the poor. Now they have forgotten about it, because they get relief.

People don't want relief, they want jobs. How long after election is relief going to last? The Philadelphia Record, under the Hoover administration, asserted that unemployment must be ended. We are still in the same predicament.

So Father Coughlin has a right to raise his voice on behalf of the people, when the two parties fight among themselves and accomplish nothing. All American citizens should vote for Lemke and thus we will be free from political gangs.

—Benj. Chianco.

Philadelphia, Pa.

It's Up to You

To the Editor:

I for one wish to congratulate you for the splendid work you are doing in educating the working people by showing up these crooked politicians who have been bleeding us and openly robbing us of our very existence.

Mr. Lemke and the Union Party have at last given us a chance to express ourselves at the polls in the coming election.

Now, of the American voters I ask, what are you going to do about it? Are you going to be real red-blooded Americans on election day and vote for a man who will restore America to the Americans? The time is short, so let's all roll up our sleeves and get in this fight.

Eighth Con. Dist. of Ind.
—Lloyd Martin, Secy.

Evansville, Ind.

The Old Rat Trap

We voters are a bunch of rats, all held securely in a rat trap—a rat trap of two compartments.

Every four years we are enticed and lured to move out of one compartment into the other, but we must never think or try to get out of our nice trap.

We are shown very clearly what is happening, but we must ignore our friends who tell us why and how to get out.

You may be a Republican, and I a Democrat, but we both must be careful never to listen to a third party promoter for fear he may induce us to get out of our nice trap.

We, young and old, in all walks of life, have nothing whatever to worry about? We all trust one another?? We all belong to one large, happy family???

You may not be able to get a decent job. You may have lost your hard-earned home, but beware of demagogues who may mislead you, and be sure never to get out of your nice trap.

Note—If you think our present economic set-up is satisfactory, come out and say so. On the other hand, if all is not right, find out why. Then tell all your friends and neighbors why a change is needed and how to bring about that change. But SAY and DO something now. Do not just wait and hope.

—Tax Laden.

Detroit, Mich.

Help Party or Else

To the Editor:

Allow me space in your valuable paper to expose some of the rotten work of the Democratic party. In this part of Pennsylvania, if you are on a WPA job, or a maintenance job, you are expected to contribute a certain amount of your wages to perpetuate the democratic party in office. Otherwise you will be laid off.

Pennsylvania will not adhere to the Democratic party in November. For all the millions of dollars they are spending in this state to "buy votes," every man is disgusted with the way the politicians are humdrumming for more money. It is a sad thing for the working man if he does not contribute for he will be laid off his job and in a minute's notice.

If it is all as rotten as it is in Clearfield county, it must smell just like the corpse of the Frazier-Lemke bill or the politicians that killed it.

—Relief Worker.

Houtzdale, Pa.

It's Tax Free

To the Editor:

Paper is fine—work stops until we have scanned the paper, and a real study follows later. Keep it up!

In "Here's the Bill" of July 20, the District of Columbia is listed at $43,500,000.00 Are there no taxes in the District of Columbia, I wonder?

Your paper is full of vital and important facts which the American people will do well to heed.

N. W. Renneken.

Yorba Linda, Calif.

Ten Offer Homes to Slaving Teacher

There is a story behind the True Short Story contest, conducted in the columns of SOCIAL JUSTICE, that needs to be told. Literally thousands of contributions have been submitted, relating some social injustice or pointing the need for an application of some principle of social justice. Countless others have recounted factual accidents or grim personal tragedies.

Many a simply told personal situation held such a gripping quality of tragedy that its selection by the judges in the contest moved numerous writers to offers of aid.

In the case of the former school teacher, a refined lady of 54 slaving in a summer boarding house for room and meals—and the "luxury" of $1 a week—no fewer than ten persons offered her a better home and situation. As moving, indeed, as the original story was one letter from a woman, herself on relief and certainly with nothing to spare for others, who nevertheless felt moved to divide her own meager pittance with one less fortunate.

SOCIAL JUSTICE feels justified in continuing for a time its True Short Story contest.

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Constitution and By-Laws of the National Union for Social Justice

The Constitution and By-Laws of the National Union for Social Justice, as adopted by the first national convention in Cleveland, are as follows:

ARTICLE I.

Principal Place of Business

The name of this corporation shall be NATIONAL UNION FOR SOCIAL JUSTICE.

* * *

ARTICLE II.

The principal office of the corporation shall be located in the city of Royal Oak, County of Oakland, State of Michigan, and shall be known as the National Office.

* * *

ARTICLE III.

Objects and Purposes

Sectional. The objects of this corporation shall be:

(a) To extend the knowledge of American principles and ideals and to reduce these principles and ideals to practice;

(b) To uphold and defend the right of private ownership of property within the United States, but always subordinate to the inalienable supremacy of human rights;

(c) To protect the masses of the people within the United States against the greed and domination of exploitation by powerful vested interests;

(d) To promote the common welfare by securing for all the people within the United States, irrespective of race, creed or station in life, genuine application of the principles of social justice;

All with the view of establishing in actual practice within the United States, by all lawful means, the principles of social justice set forth below:

THE 16-POINT PLATFORM

1—The right of liberty of conscience and liberty of education.

2—Every person willing to work and capable of working shall receive a just and living annual wage which will enable him to maintain and educate his family according to the standards of American decency.

3—Nationalization of all public necessities which by their very nature, are too important to be held in the control of private individuals.

4—Private ownership of all other property.

5—Upholding and defending the right of private ownership of property, yet controlling such private ownership for the public good.

6—Abolition of the privately-owned Federal Reserve banking system and the establishment of a government-owned Central Bank.

7—Rescuing from the hands of private persons the right to coin and regulate the value of money, which right must be restored to Congress as provided by the Constitution of the United States.

8—The government-owned Central Bank, when established, to maintain the cost of living on an even keel and the repayment of dollar debts with equal value dollars.

9—Cost of production, plus a fair profit, for the farmer.

10.—The right of the laboring man, not only to to organize in unions, but also to have the assistance of the government, which the laboring man supports, to facilitate and to protect these organizations against the vested interests of wealth and of intellect.

11—Recall of all non-productive bonds, thereby alleviating taxation.

13—Broadening of the base of taxation founded upon the ownership of wealth and the capacity to pay.

14—Simplification of government and the further lifting of crushing taxation from the slender revenues of the laboring class.

15—In the event of war for the defense of our nation and its liberties, a conscription of wealth as well as a conscription of men.

16—Preference of the sanctity of human rights to the sanctity of property rights.

In general, to do any and all lawful things in promoting and carrying out the objects and purposes aforesaid.

* * *

ARTICLE IV.

Membership

Section 1. ELIGIBILTIY. Any citizen of the United States eighteen (18) years of age and over regardless of race, color or creed, who believes in and desires to give active support to the principles enunciated herein shall be eligible for membership. Such membership shall be approved by the board of trustees.

Section 2. APPLICATION FOR MEMBERSHIP.Application for membership shall be in writing signed by the applicant pledging that the applicant will abide by the rules and regulations of this corporation and will actively support the principles herein set forth.

Section 3. SUSPENSION AND FORFEITURE OF MEMBERSHIP. Any member who ceases to believe in or ceases actively to support the principles hereinbefore set forth may be removed as a member at the discretion of the board of trustees, by mailing written notice thereof to his last known address. No member shall be removed until and unless a written complaint has been filed with the congressional district in which such member is a resident, and after a hearing before said congressional district board the removal is recommended by said board and the recommendation concurred in by the state supervisor; provided, however, that a member may be removed without such hearing and recommendation whenever the board of trustees, by and with the approval of the president of the corporation shall determine it necessary so to do for the preservation and promotion of the best interests of the corporation.

Section 4. RESIGNATION OF MEMBER. Any member wishing to withdraw from the corporation may do so by giving written notice of such withdrawal to the national secretary, in writing.

Section 5. GENERAL. The provisions in this constitution and these by-laws respecting conditions and qualifications of membership may be amended from time to time by the board of trustees.

* * *

ARTICLE V.

Meetings

Section 1. The first regular meeting of the members of the corporation shall be held in the month of August, 1936. Thereafter regular meetings of the members of the corporation shall be held in the month of August in each year unless the board of trustees shall designate otherwise. The board of trustees shall designate the date and place for holding meetings of the members. The regular meetings of the members shall be held in convention assembled with delegates chosen by the members in accordance with regulations laid down by the board of trustees.

Section 2. Special meetings of the members may be called by the board of trustees upon such notice as the board of trustees may determine.

* * *

ARTICLE VI.

Board of Trustees

Section 1. NUMBER OF TRUSTEES. The property and lawful business of the corporation shall be held and managed by a board of trustees fifteen (15) in number.

Section 2. QUALIFICATION FOR TRUSTEES. Each member of the board of trustees shall be a member of the corporation and any trustee who shall cease to be so qualified shall thereby cease to be a trustee.

Section 3. TERM OF OFFICE. The trustees elected shall serve until the next regular meeting of the members of the corporation and until their successors are elected or until they shall be removed. Any trustee may be removed by a majority of the board of trustees.

Section 4. POWERS. The board of trustees shall in addition to powers elsewhere granted by the constitution and by-laws have the following powers:

(a) To fill vacancies in their own number until the next meeting of the members of the corporation.

(b) To elect, appoint and remove officers and agents other than the president who is elected by the members of the corporation.

(c) To issue the promissory note or bond of the corporation for the repaying of moneys borrowed by the corporation with interest and to mortgage the property of the corporation as security for the debts or other lawful engagements of the corporation.

(d) To do all acts not inconsistent with the constitution and by-laws which it may determine for the best interests of the corporation and which shall constitute a lawful exercise of the powers of the corporation and, in general, shall have the control and management of the affairs of the corporation, except as otherwise provided in the by-laws.

(e) The board of trustees may provide from time to time for all matters in respect to which no provision is made in this constitution and these by-laws.

ARTICLE VII.

Committees

Section 1. NUMBER. The board of trustees may from time to time appoint one or more committees with such powers and duties as may be delegated thereto by the board of trustees.

Section 2. EXECUTIVE COMITTEE. The board of trustees shall designate three (3) of their number who, together with the president and treasurer of the corporation shall constitute an executive committee, which executive committee shall have and exercise all the authority of the board of trustees in the management of the affairs of the corporation between the meetings of the board.

* * *

ARTICLE VIII.

Officers, Their Powers and Duties

Section 1. OFFICERS. The officers of the corporation shall be a president, a secretary and a treasurer. The president of the corporation shall be elected by the members of the corporation at the regular meetings of members in convention assembled. The board of trustees shall elect the secretary and the treasurer. The board of trustees may appoint one or more assistant secretaries and assistant treasurers. No one of the said officers except the president and treasurer need be a trustee. Any two of the above offices may be held by the same person.

Section 2. TERM OF OFFICE. All officers shall hold their respective offices until their successors are elected and qualified.

Section 3. THE PRESIDENT. The president shall preside over all meetings of the members at which he may be present. He shall have general supervision of the affairs of the corporation including specifically, but without limitation, the following:

(a) To make contracts;

(b) To engage and discharge employes;

(c) To fix the compensation of agents and employes;

(d) To solicit, collect and expend funds in order to effect the objects of the corporation or to direct such solicitations, collections and expenditure;

(e) To borrow money.

Section 4. THE SECRETARY. The secretary shall have the custody of the records of the corporation; shall conduct the correspondence of the corporation and shall be ex-officio secretary of all the committees of the corporation. The secretary shall attend all of the meetings of the members, of the board of trustees and all of the committees and shall keep a true record of the proceedings thereof. The secretary shall cause to be kept in the office of the corporation all papers, document and instruments in writing necessary to be made or executed to effect the objects of the corporation not properly belonging to the office of the treasurer. The secretary shall perform such other duties as may be assigned by the board of trustees.

Section 5. THE TREASURER. The treasurer shall receive all the moneys of the corporation, receipt therefore, deposit the moneys and pay out such sums as may be authorized. The treasurer shall give bond in such amount as the board of trustees may require.

* * *

ARTICLE IX.

Funds

Section 1. All checks, notes, drafts and other obligations for the payment of money shall be signed and/or countersigned as may be determined from time to time by the board of trustees.

* * *

ARTICLE X.

Elections

Section 1. ELECTION OF PRESIDENT AND BOARD OF TRUSTEES. The election of a president and board of trustees shall take place at the regular meetings of members in convention assembled.

Section 2. NOMINATIONS. Candidates for the office of presidency of this corporation shall be nominated from the floor of the convention, but no person shall be nominated or be eligible for nomination, who is not, at the time his name is offered for nomination, a member of the board of trustees.

Section 3. VOTING. Upon the closing of nominations for the office of president the delegates to the convention shall immediately cast their vote for their choice of such nominees. Said vote shall be voiced and shall be announced upon the call for the votes from the delegates from the respective congressional districts which said delegates represent.

Section 4. NOMINATING COMMITTEE. Immediately upon the election of the president, the president shall appoint a nominating committee who shall nominate candidates to be elected as members of the board of trustees and shall report their nominations to the convention. No other nominations shall be made and only the persons nominated by said nominating committee shall be eligible for election to said office of trustee.

Section 5. ELECTION OF BOARD OF TRUSTEES. Immediately upon the report of the nominating committee, the delegates shall vote for the election of said members of the board of trustees in the same manner hereinbefore provided for the casting of votes of delegates for president.

* * *

ARTICLE XI.

Notices

Section 1. MANNER OF GIVING. Whenever any notice is required to be given, unless under the provisions of this constitution and these by-laws it is required to be given in handwriting, such notice may be given by radio.

* * *

ARTICLE XII.

Division of Members Into Local Units and Congressional Districts

Section 1. LOCAL UNITS. The membership of the corporation shall be divided into local units. There may be as many local units in each congressional district as may be necessary or advisable. A local unit shall consist of not less than one hundred (100) or more than two hundred and fifty (250) members in cities. In small towns and villages local units may consist of not less than fifty (50) members. In rural districts local units may consist of not less than twenty-five (25) members. Local units shall be designated (National Union for Social Justice — Unit No.— Congressional District No.— State—.

Section 2. OFFICERS OF LOCAL UNITS. The affairs and business of each local unit shall be managed by its local officers consisting of president, vice-president, secretary and treasurer.

Section 3. ELECTION OF LOCAL UNIT OFFICERS. Members of the local units shall elect the persons to hold the offices enumerated in Section 2 hereof. Any vacancy in office shall be filled by the remaining officers until an election shall be held to fill such vacancy. The time and method of elections shall be designated by the board of trustees of the corporation.

Section 4. PRESIDENT OF LOCAL UNIT. The president of each local unit shall (a) preside at the meetings of unit members, (b) have direct charge of collections of all moneys for the necessary expenses of the unit and the support of the corporation, (c) in general, supervise the affairs of the unit members to the end that the purposes of the corporation as expressed in its articles of incorporation and this constitution and these by-laws may be carried forward.

Section 5. VICE-PRESIDENT OF LOCAL UNIT. The vice-president of the local unit shall perform the duties of the president during his absence.

Section 6. SECRETARY OF LOCAL UNIT. The secretary of the local unit shall keep a record of all proceedings of the local unit, together with the names and addresses of each unit member and telephone numbers where possible. All correspondence between the local unit and the corporation shall be carried on by the local unit secretary, who shall report at least once a month the proceedings and activities of the local unit for the preceding month. The local unit secretary shall advise all members of the local unit of meetings of units.

Section 8. TREASURER OF LOCAL UNIT. The treasurer of the local unit shall be a responsible person competent to keep accurate books of account. All funds collected for the expenses of the unit and support of the corporation shall be kept safely by the local unit treasurer. The local unit treasurer shall mail a monthly report to the corporation which shall be signed by the local unit president and the local unit treasurer.The local unit treasurer shall accompany the report with the amount collected from local unit members for the support of the corporation. All funds collected in excess of an amount determined by the board of trustees of this corporation to be sufficient to pay the expenses of the local unit for a period of two (2) months shall be remitted to the corporation for its support.

Section 8. CONDUCT OF LOCAL UNIT. The officers and members of each local unit shall hold their meetings and conduct their affairs under the supervision of the congressional district officers and/or the state supervisor.

Section 8. CONTRACTING OF DEBTS BY LOCAL UNIT OR CONGRESSIONAL DISTRICTS. Except as otherwise provided in this constitution and these by-laws, no one other than the board of trustees of the corporation shall have the power to contract any debts or obligations upon the faith and credit of the corporation, nor shall any officer or member of a board of a congressional district or state board of operators have power to contract any debts or obligations upon the faith and credit of any local unit.

Section 10. MANAGEMENT OF CONGRESSIONAL DISTRICTS. The affairs and business of each congressional district shall be managed under the direction and control of the board of trustees through the state supervisor, by the congressional district board composed of a president, a vice-president, a secretary and a treasurer of the congressional district and an executive committee composed of seven (7) members provided, however, that in a congressional district having more than seven (7) counties the board of trustees may provide for as many members of the congressional district executive committee as there are counties in the congressional district and in other instances where it appears advisable, the board of trustees may increase the number of the congressional district executive committee. Any vacancy in office of the congressional district board shall be filled by the remaining officers of the congressional district board until the next congressional district assembly, at which time the congressional district assembly shall elect his successor.

Section 11. ELECTION OF CONGRESSIONAL DISTRICT BOARD. The congressional district board provided for by Section 10 of this article shall be elected by the congressional district assembly. The time of holding congressional district assemblies shall be designated by the board of trustees of the corporation. Delegates to the congressional district assembly shall be elected by the local units. Each local unit in the congressional distric shall be entitled to be represented in the congressional district assembly by one delegate and an alternate. Each delegate shall be entitled in the congressional district assembly to one vote for each twenty-five (25) members in his local unit. No cumulative voting shall be permitted.

Section 12. STATE BOARD OF OPERATORS. In each state when the board of trustees shall deem it advisable, there shall be a board of operators composed of the presidents of each congressional district in said state. The board of operators shall elect its own chairman, secretary and treasurer and shall be charged with the responsibility of financing the operations of the state office and the filing of all reports required to be filed by the laws of the state and the furnishing to the board of trustees of all information required by the board of trustees for the filing of reports under the laws of the United States. The board of operators of each state shall have such other powers and duties as may be specifically designated to it by the board of trustees.

Section 13. STATE SUPERVISOR. The board of trustees may appoint in each state a state supervisor as the direct representative of the board of trustees. The board of trustees may vest the state supervisor with such responsibilties, obligations and powers as the board of trustees shall determine.

Section 14. COLLECTION AND DISBURSEMENT OR FUNDS, BY CONGRESSIONAL DISTRICTS AND STATE BOARDS OF OPERATORS. The method of raising money for the payment of expenses of operation of congressional districts and state boards of operators and the method of raising and accounting for moneys for the support of the corporation shall at all times be subject to the control of the board of trustees of the corporation.

Section 15. REMOVAL OF OFFICERS OF LOCAL UNITS OR CONGRESSIONAL DISTRICTS. Any officer or member of a board of any local unit or congressional district may be removed by the board of trustees of the corporation. No such officer or member shall be removed until and unless a written complaint has been filed with the congressional district board and after a hearing before said congressional district board the removal is recommended by said board, and the recommendation concurred in by the state supervisor; provided, however, that such removal may be made without such hearing and recommendation, whenever the board of trustees, by and with the approval of the president of the corporation shall determine it necessary so to do for the preservation and promotion of the best interests of the corporation.

* * *

ARTICLE XIII.

Amendment of Constitution and By-Laws

Section 1. This constitution and these by-laws may be amended, altered or repealed at any time and from time to time by the board of trustees. They may also be amended, altered or repealed by the members of the corporation at any regular meeting in convention assembled provided that notice of the proposed alteration, amendment or repeal is given not less than sixty (60) days prior to the regular meeting to which the proposal is to be submitted.

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Father Coughlin Mimics "Andy" in Money Speech; Hands Delegates A Laugh

Father Coughlin sprung a metaphor on reporters at the Cleveland convention and, appropriately enough, he found the metaphor in radio.

"The Federal Reserve System," said the leader of the National Union, "is comparable to Andrew H. Brown of the airwaves."

The priest imitated the drawling dialect of the less industrious member of the "Amos and Andy" team as he likened bank manipulation of money to Andy's easy mouthings of large sums.

Father Coughlin slipped Andy the free publicity during the course of a "class room lecture" to the assembled reporters "in order to clarify," he said, "once and for all, my views on the monetary question."

The talk was ex tempore and came unexpectedly during the final business session of the convention on Saturday. The priest said he was impelled to answer certain allegations made about him by a financial writer. While Father Coughlin mentioned the writer by indirection only, observers understood the priest to mean John T. Flynn, whose syndicated articles were published in a Cleveland newspaper during the three days of the convention.

Views Set Forth

Both what he did and did not believe were set forth by the priest in a simple, forthright and understandable discussion.

His "negative" views were explained as follows:

"1—I do not advocate nationalization of banks, and I never did advocate the nationalization of banks.

"2—I do not believe in inflation, and I do not believe in printing press money. I have never advocated those things, and those accusations are born in the minds of those who did not listen on Sundays and did not read my book.

"3—I do not believe in the gold standard any more than I believe in the pig standard.

"5—I do not believe in licensing private individuals to create money.

"5—I do not believe in the practice of usury. Any philosopher or theologian who has ever studied the subject knows that loaning real money at a rate of interest abnormally high is usury. He knows also that loaning fictitious money at no real interest, except just an incidental charge, is usury.

Usury Un-Christian

"You cannot be a Christian and believe in the practice of usury. He who pretends to loan you fictitious money as real money and charges 2 or 3 per cent is a usurer.

"6—I cannot subscribe to Federal Reserve Banks because they are usurers. They are usurers because they pretend to loan money which is not money. As a matter of fact, it is only a piece of paper and a spot of purple ink. The total assets of all the Federal Reserve banks and their affiliations are only $6,000,000,000. The Federal Reserve Banks and their affiliates loaned a total of $40,000,000,000 in the first quarter.

"And now for a few positives.

"1—Money, not being wealth, is only a receipt for wealth. You cannot eat money, and you cannot dress yourself or house yourself in money. Money is only a receipt for the food you eat, the clothes you wear and the other things that are necessary to life.

"2—In so far as money used by all civilized countries is only a human invention and not a divine invention it is subject to the laws of whim, fancy and greed.

"3—Being a receipt for wealth, money is required for the shoemaker to trade shoes with the farmer for a bushel of wheat. The butcher has no time to build a house with his own hands. He asks a contractor to build it. He pays the contractor with beeves and sheep indirectly. He sells the beeves and sheep to others and with the receipt of pay from the sale he has money representing a medium of exchange.

Christians Force Usury

"4—Money being a man-made invention to facilitate exchange of goods, it is the common denominator for all commercial transactions within a nation. We must have something with which to exchange goods, not by barter but by profit and loss.

"5—Before the memorable year of 1776 our forefathers lived in countries where private coiners of money ruled the destinies of nations. Christians, through their ancestors, were the first to force individuals to go to the old standard and the private coinage of money.

"The first principle of Christianity is 'Love thy neighbor as thyself,' but it is to be regretted that thousands of our ancestors did not practice what they believed. They persecuted the Jews, who were driven from every country except the papal states—and that is something for the newspapers to print.

"Because there were bad Christians the Jews could not own property, farms or businesses. They were forced to own the only thing they could carry with them as they were forced from one country to another.

"What happened? Every man who is persecuted becomes more ingenious. Born and gifted with a native talent, whetted by the whip of persecution in the hands of the Christians, the Jews provided the greatest story that has been unwritten in history.

"You can talk of the persecution of the Irish, the Polish and other nations, but there never was such persecution as the Christians inflicted on the Jews without reason.

Jews Supply Gold

"6—In the republic of Venice, the oldest republic in the world, the Jews, to hold their gold, built fine vaults as protection against robbers. Those were the days when knighthood was not in flower but rather had gone to seed. The feudal system brought the hiring of foreign troops. Gold was needed. Where would they get it? They went to the rich Jews and asked for loans.

"It must sound strange to some of you to hear me giving this school room lecture. Some might rather expect some rabble rousing—as has been charged against me. Well, I am doing a little intellectual rousing this afternoon.

"7—Then the Christians of Venice and Verona and Florence and the Constantine empire began to traffic in gold. They placed it in vaults and began to vie with the Jews in banking. Don't blame everything on the Jews. That's Hitleresque.

"The rich merchants deposited their gold in those depositories, for that was all those first banks were. The merchant in Venice doing business with the merchant in London found it inexpedient to send a bar of gold in payment. He simply took a note from the depository and through it passed ownership of the bar of gold to the London merchant.

10 to 1 Money

"Both Christians and Jew bankers discovered that once the merchants deposited their gold they never took it out again but took only receipts. Then these bankers—Jew and Gentile—said: 'Therefore, let's loan a few more bars of gold than we really have.' The practice of loaning more than they had began with the sharp cutting Jews and Gentiles. They charged interest, and they brought up the question of usury.

"8—Then for the first time in history came the school of Christian philosophers who said it was not usury to loan 10 times more than you have. They said it was the law of business.

"Our country was established by men who sickened of the misery of the countries in Europe from which they had come. Washington said. 'Let's stay free from foreign entanglements.' He meant more than foreign entanglements if you will read all he said. He meant also the foreign philosophy of economics. Our forefathers in writing the constitution, believed as Washington and they for the first time incorporated into law those powerful words, 'Congress shall have the right to manufacture money.'

Parties See-Saw

"Alexander Hamilton was the first to turn his efforts to establish private coinage of money. The constitution was not 10 months old when Hamilton began to submarine the provision that Congress should have the right to coin money.

"Republicans and Democrats alike have see-sawed on the coinage question. One year, the Democrats will have a plank saying Congress should do all the coining of money and the Republicans will keep silent. The next year, the Republicans will make that declaration and the Democrats will keep silent.

Tax-Free Bonds

The Federal Reserve Banks and their members own at least $17-billion of our public debt. Interest on this amount is levied at about 4 per cent. Thus do the taxpayers of the United States pay $680-million yearly tax tribute (interest) to bankers who created out of nothing the money by which they acquired these debts. Yet the bankers themselves pay no taxation whatsoever on the bonds that represent the huge debt.

This, in a nutshell, is why Father Coughlin demands that all tax-exempt bonds be cancelled. All who hold title or claim to wealth should be taxed equitably in proportion to the wealth which they control.

Convention Speaker Puts 'Heat' On Federal Reserve System

The sleight-of-hand money tricks of the Federal Reserve System were translated in the form of electricity before the Cleveland convention of the National Union by Rev Lyial A. Tobin, pastor of a country church in New York state.

Father Tobin delivered a "brilliant" defense of the money stand of the National Union, illustrating his talk with a row of six electric light bulbs.

At one end of his display was a large bulb, representing the Federal Reserve System. Next to this was a small bulb, representing small industries. The four remaining bulbs illustrated larger industries and were graduated accordingly.

The speaker showed from a historical viewpoint how the Federal Reserve Bank—the big bulb—became brighter and brighter year after year, while the industrial bulbs dimmed as their strength—credit stability—was gradually sapped from them. Credit stability was represented by the electric current. Father Tobin showed how the Federal Reserve System was able to weaken, or snuff out entirely, American industry by calling in loans and conscripting the real wealth of the nation.

Do You Know?

That London bankers expressed fear that the United States would establish an honest money system when Lincoln was fighting the international money barons in 1863?

The following is taken from the London Times (bankers' "puff sheet") of that day:

"If Lincoln's financial policy should become a fixture, then the American government **will furnish its own money without cost. It will pay off its debts and be without a debt. It will have all the money necessary to carry on its commerce.**

"It will become prosperous beyond precedent in the history of the civilized government of the world.

"The brains and the wealth of all countries will go to North America. That government must be destroyed or it will destroy every monarchy on the globe."

Alex Hamilton, J. P. Morgan Shown as Kin

Buried in an obscure divorce story in the New York Times, announcing that Mrs. Katherine Hamilton had won her freedom from Alexander Hamilton of New York on charges of cruelty, appeared this note:

"Mr. Hamilton is a nephew of J. Pierpont Morgan and a great-great-grandson of Alexander Hamilton, the first Secretary of the Treasury."

Thus, though somewhat cryptically, is the relationship of the first money czar of the United States and the present one revealed for the first time.

"Mr. Hamilton," the Times continues, "is chairman of the board of the New York Young Republican Club, and in 1930 was a candidate for state senator from the 16th district."

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. . . Convention Interviews . . .

MARGARET FROST, Council Bluffs, Iowa: "I own a farm, and if the National Union continues its fight for the Frazier-Lemke bill, it will save my farm and those of my neighbors."

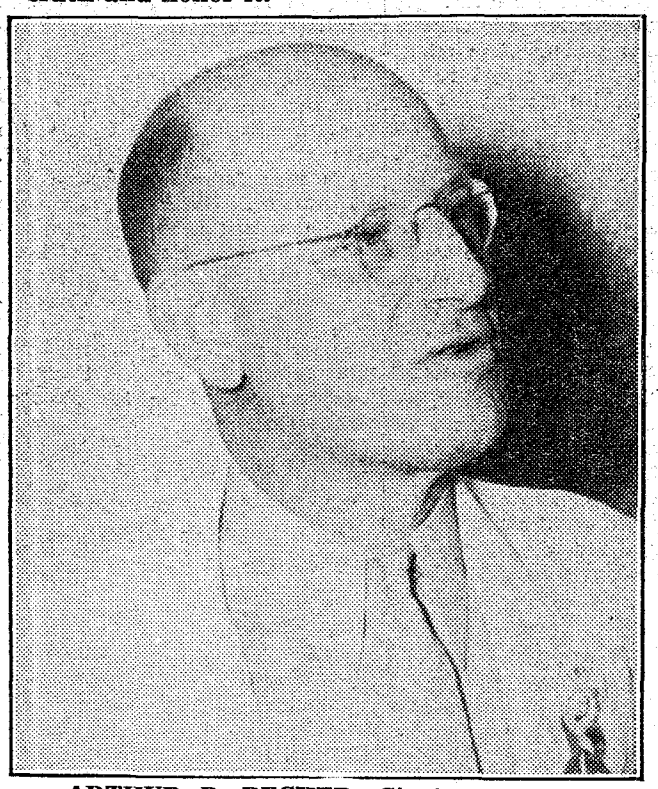
ALBERT A. ROE, California: "I drove 2,700 miles in four days. We'd like to have brought more but each delegate was set back $350 by the trip, as we did not like to depend on unit funds."

HELEN STEIFER, St. Paul, Minn.: "If social justice becomes a national fact, it means the promise of hope, and freedom, and equal opportunity for my generation and those still to come."

WM. F. KENNY, Providence, R. I.: "Lemke will carry Rhode Island. He is a man who speaks truth, and a public opinion educated by Father Coughlin will be quick to recognize truth and honor it."

ANDREW J. WECKER, Dayton, Ohio: "I believe a Supreme Court test of the Federal Reserve System will rid the nation of its own worst enemy, the only remaining barrier to prosperity."

T. FRANK GAFFNEY, Detroit, Mich.: "The advent of social justice, and the loosening of our banking and credit functions will eliminate unemployment. It will mean prosperity, founded on security."



ARTHUR P. BECKER, Cincinnati, Ohio: "Abolition of private money control should eliminate every stumbling block that has delayed the return of real prosperity to this nation."

MICHAEL O'MAHONEY, Howard Beach Grove, N. Y. (nephew of Wyoming senator): "We must return the federal banking function to the people and their representatives. A test case is needed."

LOUIS H. FRICKE, St. Louis, Mo.: "St. Louis newspapers aren't sympathetic to social justice nor to Father Coughlin personally. They're going to be considerably flabbergasted in November."

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